

B

1748

M O S E S's--- Sine Principio:

REPRESENTED

By NAMES, | By TYPES,
By WORDS, | By EMBLEMS.

WITH AN

INTRODUCTION,

Rich: SHEWING *Strong*
The NATURE of BODY and SOUL,
The FIRST STATE of MAN,
The QUALITY of his CRIME,
His CONDITION after his FALL,
His STATE under the SECOND COVENANT.

THAT

By Reason of Man's Nature, and of his Fall,
PERSONS, THINGS, and ACTIONS,

Were represented by

SUBSTITUTES, TYPES, and EMBLEMS:

Before and particularly after the Fall;

The taking of Man into the Essence,
Purification, Sacrifice, Attonement, &c.

Which were Observed by ALL,

BELIEVERS and APOSTATES,

Misapply'd by Gentiles, afterwards by Jews.

The sine Principio is complete

By J. Hutchinson —

The Third EDITION, Corrected.

L O N D O N :

Printed for J. HODGES, at the Looking-Glass over-
against St. Magnus's Church, London Bridge, 1748.

MOSE
Sine Principio



INTRODUCTION

The Nature of Body and Soul
The First Part of Man
The Quality of the Crime
The Punishment of the Crime
The Nature of the Crime

By the Hon. of Man's

QUESTIONS, ANSWERS, AND APOSTATISM
The Nature of the Crime
The Punishment of the Crime
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Abbreuiat. Explicat.

- B *F. Boderian. Dict. Syro Chald.*
 Antwerp, 1573.
- B. C. *Job. Buxtorfii Lex. Chald. Talm.*
 & *Rab.* Basil. 1639.
- C. *Edm. Castelli Lex. Heptaglotton.*
 Lond. 1669.
- Coc. *Job. Coccei Lex. & Com. Hebr.*
 & *Chald.* Francof. 1689.
- M. *F. Marii de Calasio Concord. S. B.*
 Hebr. & Lat. cum conven. al.
 Ling. Rom. 1621.
- P. *S. Pagnini Lex. Hebr.* Lugd. 1577.
- Pl. *Chr. Plantini Lex. Græc.* Antw.
 1572.
- R. *Gul. Robertson Concordantiale Lex.*
 Heb. Lond. 1680.
- S. *Valent. Schindleri, Lex. Penta-*
 glot. Hanov, 1612.
- Scap. *Jo. Scapulæ Lex. Græco Lat.*
 Amstelæd. 1652.
- S. T. *Thesaur. Græc. Ling. ab Hen.*
 Steph. construct. 1572.
- S. T. *Thesaur. Ling. Lat. ab Rob.*
 Steph. Lugdun. 1573.
- T. *Thomassini Gloss. Hebraic.* Paris
 1697.



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HAVE made a Beginning, whereby I have shewed how the Translation of the Bible came to be as it is imperfect. I have rescued the original Text from some of the Omissions, Mistakes, or Errors in the Translation, about created inanimate Things, their Mechanism, &c. and about the Objects of the Worship, the Emblems and Sacrifices of the Heathens, and about the bringing those Emblems and Sacrifices into the Temple and Service of God, by inserting some of the Omissions, which shew the Occasion of God's Intercourse with Man by Miracles, by Revelation, by Writing, by Laws, &c. and by rectifying some of the Mistakes or Errors, which by a blind Reverence to Antiquity

have continued, and, for want of Learning or Knowledge, or Application, were become received Notions, and so vulgar Errors, and endangered the Credit of that Perfection, or, as it is truly called, Infallibility, which is in the Scriptures. I have put them literally, and no Man has been able to shew, that I have committed any Fault, or misrepresented any thing in that Light. Now I must put them in another Light. Perhaps Friends may say, I have carried Things in my last too far one Way. And perhaps others will say, I carry them in this too far the other Way. I mentioned some other Parts in the second Part of *Moses's Principia*, p. 333. which I had gone some Length in, not only with Relation to the whole System, but to this Earth and Parts in it; endeavouring to communicate several Sorts of Knowledge, which would have yielded present Profit: But some have thought fit to divert me from serving such as want it not; and if they had it, would not do so much Good with it, as perhaps this small Effort may do. So I shall pursue the Knowledge which may yield future Advantage. I have not gone through the Subject of my last, nor much further than is necessary to enable me to enquire into an Affair of infinitely higher

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higher Consequence ; that is, I have not shewed much more of the created Agents, than to be able to shew how God intended by them, as Types, to convey Ideas to Man of his Essence, the Personality in that Essence, and, by their respective Offices and Actions, the Actions attributed to each Person ; nor how the Emblems and Services were framed, than to explain the Designs of God to Man, which ought to be the chief Object of our Searches, as God says by *Hosea vi. 6.* *For I desired Mercy and not Sacrifice, and the Knowledge of the Aleim more than Burnt-Offerings.* And as *Christ* says, *John xvii. 3.* *And this is Life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.*

I shall now attempt to make a Beginning, to rescue the Text from the deficient or false Constructions which are in the Translations and in the Paraphrases upon them ; and from the Learning and Wit, three Degrees below the Rank of *Grubstreet*, which is daily heaped upon the Translation, and is supposed to affect the Originals, about the uncreated eternal Essence, and the Personality in it.

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I have shewed the Gods of the antient Philosophers. I shall not rummage into the Entrails of the Creatures of the Brains of our modern Philosophers, to know what is God from them, who were, in respect of Languages, Ideots; in respect of Things, ignorant, both of first and second Causes: Nor into his, who some People agreed for certain Ends to call a Philosopher, and so persuaded him to call himself one, who ascribed his Notions of Divinity to the Appearances of Things. If he had found out the true Philosophy by Revelation, and had not judged by Appearances, he would not have left us such a Tribe of unexamined insignificant Words without an Idea either of God, or what it was he aim'd at. Still much less shall I search into those of such as dispute the Equality of the Persons in the Essence, to know what Ideas we ought to form of the Personality: Nor into the Collections of our *Staters* of Nature, because the Adversaries, nay, many who pretend to be Friends, cite Seraps about the Existence of God, the Soul, &c. out of the latest Heathens, which they had from Revelation or the Scripture, and attribute those Discoveries ignorantly to the Light of Nature, and such natural Nonsense.

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Nonsense. I think it is necessary to shew it from the Original. If it seems strange how they could take them out of the Scriptures, and Christians cannot see them in it, the Answer is short, the elder Heathens understood the Things the Ideas are taken from, which the Words in Scripture refer to, and Christians have neglected the Knowledge of them. Emblems or Draughts of the Heavens, or Representations, as at first, and downwards to, and in the Temple of the Heathens, or Representations, or new Descriptions in Words in the sacred Books, are but Copies of the Archetype. The Ideas of the Essence, and of the Persons remain there, as they did when the Ideas taken from them were exhibited by supernatural Representations, and committed to Forms or Figures, or Letters. So indeed the Heathens had their Knowledge from the Light of Nature, not in the Sense the Words are used, nor any otherwise. To restore the Knowledge of the Things from whence the Ideas are taken, is the chief Part of my Intent.

I think myself bound to follow *Christ's* Directions, which were given when only the *Hebrew* Scriptures were writ; *John* v. 39. *Search the Scriptures, for in them ye think*

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think ye have eternal Life, and they are they which testify of me. Ver. 46. *For had ye believed Moses, ye would have believed me, for he wrote of me,* (Marg. Gen. iii. 15. Deut. xviii. 15.) So *John xvii. 17. Thy Word is Truth.* If this be taken for the Letter, the Ideas of Things or Actions natural, moral, or mysterious, raised by the Word, correspond with their Exemplars, or Archetypes. Though 'tis plain this first, if not the second, was spoken to the Persons then present of the *Hebrew*, yet Scriptures now include what was since writ mostly in *Greek*, a Language which had been adapted for other Gods, which did not afford Words to express what concerns these Points so strongly and clearly as the *Hebrew* had express'd them. And as there was no Dispute whether any other Essence was God, except the Essence of the Heavens, and as that was clearly settled; and as all the other Names of God were either such as relate to the Covenant, or were taken from the Heavens as a Type of the Essence and Personality, or reclaimed from the Heavens, or in Distinction to the imagined Power in the Heavens; and as that Matter was fully settled in the *Hebrew* Text, 'tis seldom, and, if I may be allowed to

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to use such a Word in speaking of the Scripture, but accidentally touch'd upon in the *Greek* or *New Testament*, and then by way of Reference to the *Old*. And as there is, and the Heathens always acknowledg'd, a Trinity in the Substance of the Heavens, and as the Scriptures make Use of that Personality to carry on the material Ideas of the Personality in the eternal Essence by them; and as the Heathens had a Tradition of something more, which they always join'd in that Trinity, there never was any Dispute about that, till the Design of the Salvation of Man by the Coming of *Christ* was perfectly manifested and compleated, and the Devil set the ancient Hereticks to work to oppose it. Indeed, the *New Testament* is call'd, (*General Epistle of James* i. 21.) *The engrafted Word, which is able to save your Souls*. The Gospel of *Christ* is engrafted or built upon former Manifestations, and cannot grow or stand without them, viz. The Evidence of *Jehovah, Elohim, &c.* Nay, the *Greek* Language is but engrafted into the *Hebrew*; as a Graft grows and bears the Fruit, and the Stock supplies it with Nourishment, so here. And though the ancient Fathers have proved, from the Original in the *Greek* Language, and our
Divines

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Divines from that, and the Writings of the Fathers in that and the *Latin* Tongue, more than enough to satisfy those who are willing to know and accept the Truth, yet it seems 'tis not enough to stop the Mouths of Wranglers. Therefore 'tis our Business to search the Scriptures, if possible, more diligently than they have been search'd, for Evidence about these Matters, and to shew the Root and Stem which support the Graft.

It has been often said, that if you dissect and examine any Creature which has Poison in some of its Parts, it has one Part, which, if apply'd to the Part bit or stung, kills the Poison: So, I believe, has Philosophy. I am resolv'd to try the Experiment.

I shall presently give up Metaphysicks, or abstracted Notions, pretended to be form'd in the Mind without outward, or reveal'd by outward Helps, and allow that Man is so form'd, that no Idea comes into his Mind but by Sense, or by supernatural Means, by the Assistance of sensible Objects. But because several cited by Mr. *W*—— in his Longitude by the Dipping-Needle, p. 88. could find out no Mechanism in Gravity, our learned Men, who pretend to be Divines, still imagine
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they have little or nothing to do with Nature. I have said, in the Introduction to the second Part of *M. P.* p. 45. that the Heathens forced the Christian Church to cast out their Philosophy with their Gods: Now I may add, that they thereby forced them to cast out the Knowledge of the Things which give the Idea of the Personality, upon which the Christian Religion is founded. All the Ideas of Divinity are formed from the Ideas in Nature; every Description of Divinity in the Scripture is taken from natural Things; so they have Words of Divinity without Ideas, who have not Ideas of Nature; that is, all the Ideas of the Essence existing, of the Personality, of their Operations, &c. are revealed to us in the Scriptures by Words which raise Ideas taken from other Things, or are emblematically represented by Things which God has created, formed, or fitted, and by Scripture constituted; or by Things which God has exhibited by supernatural Means, or has, by Scripture, ordered Man to form and constitute for those Ends: And he who does not take his Ideas, by those Rules, from those Objects, has not, nor can have any from any other, nor can have any at all, or, at least, no true or proper ones of them, and is
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without any Knowledge of God, or of the Manner of their Subsistence, or Operation of the Trinity, and so without God in the World.

We see what was said of those *Jews* who came out of the Captivity when they returned. There is nothing writ by the *Jews*, that hath come to our Hands, which is suppos'd to be older than about two or three hundred Years before the Coming of *Christ*. We have seen and consider'd the Skill they had in the *Hebrew* Tongue, by their Performance for others, or themselves, in their Translations, or Paraphrases of the *Pentateuch*, or *Bible*. We know, from the *New Testament*, how ignorant they were of the Scriptures, nay, how they had corrupted their Notions of them by false Translations, Traditions, &c. at that Time: They then were theirs; but I may say to the Christians, you, by retaining them, have made them yours. We see what strange Rubbish they have compiled since, as they pretend, to explain, but indeed, to destroy the Text. We see the ignorant Arguments of those who deny, that *Jesus* was *Christ*. What great Knowledge can we expect from any of the Persons educated to understand this Rubbish, when they are newly converted,
save

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save that they were sick of it. And Christians have had little Consideration, who expected to find any clear Evidence of the Trinity or *Christ*, from the Interpretations or Writings of the *Jews*, either antient or modern, upon the Words or Passages concerning those Points.

As the Translators have rendered the *Hebrew* Words which are expressive of the Essence by the Word *Lord*, and the Persons, not only single but jointly, by the Word *God*, &c. which are not the Significations of the Words, which neither convey proper Ideas, nor answer to the Words used for Things, from whence we are directed to take the nearest Idea we have ; I shall chiefly confine myself to a few Words which are so left, and the late *Jews* forbade to be meddled with, or meddled with them so as to confound others : We must try if we can give them their proper Significations.

As the Scriptures were writ to Man in a fallen State, God has been pleased not to use any Words for Names (if that be possible) which express absolute Perfection, Power, Justice, &c. such as a perfect Man might have been able to hear ; but has been pleased to use, and make his Scribes use such Terms as distinguish him
from

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from created Objects, and such as are expressive of the Condescensions made in the Covenant for recovering Man; and surely there is no good Occasion for Man to represent them otherwise. But there is something in Man which is averse to owning his Condition, which hinders him from stating the Case between himself and God, as 'tis in the Original. There is a surrendering of one's self, and Notions of self and others often mentioned, but now out of Fashion, necessary to qualify one to understand the Scriptures, and take any Advantage from them. So we have left the Words framed by God, and the true Meaning of them, and are fallen into a Practice of making Words used by the Heathens, technical Names, and reason about them: No Wonder if they will not square with the Truth.

For Example, the Word *God*: What this Word originally meant, they have not shewed. But they have now put a Sense upon it, so as to frame a Contradiction to the Scripture Words, &c. *Vide* Sir I. N's. Definition.

I shall trace it back to the Original *Hebrew*.

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Somner's Saxon Dictionary. "God, *Bona Res*, Good Thing. Also, *Bonus*, Good: Also, *Deus*, God. By the by let it here be observed, that God in the *Saxon* Tongue signified both God and good Men, both Man and Wickedness.—*God-spell*, the Mystic Word of God, the History of God, the *Evangelium*, the *Gospel*. They derive the Word from God, God and Spell, Word, History: But others from God, Good and Spell, Tydings, or News, or Message, as it were good Tydings: which is also the Signification of the *Greek* Word for Gospel. And this is proper enough; since by the Gospel is declared to us the Goodness of God towards Sinners, through Christ, &c." Dr. *Hide* in his History of the Religion of the antient *Persians*, p. 428. and *Herodotus* by him cited, give Accounts of several Wars against them by the *Goths*, &c. and of their Conquest and Possession of *Media* twenty-eight Years; whence they brought, and we from them have many *Persian* Words, as "—*Choda*, *Goda*, God. *Ibid. Sax.* p. 289. *Arab.* ٧١٢, Goodness, Sweetness. So *Dan. Clasenius* in his *Gentile Theology*, p. 1. *Athanasius Kircher*, Tom. 2. *Oedipus Ægypt.* p. 1. d. 4. c. 7. fol. n. 287. Our German Word *Gott* perhaps

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haps drew its Original from the *Heb. Arab.* 712 Good, *guth. R.*—to be good. *Hotting. Hex.* pag. m. 20.—The *Dutch* pronounce it *Goed*, the *Danes Gud*, the *English Good*, the *Scotch goot*, the *Islanders gudi*, the *Latins Deus*, the *Spaniards Dios*, the *French Dieu*, the *Italians Idio.* *S. T. Dis, ditis*, (*Gr. Πλέτων*;) the God of Riches, and of Hell; a rich Man.—*Varro*, of the *Latin Tongue*, derives *Dives* from *Divus* God; because as God he seems to want nothing. *Divus*, as an Adjective, (*Gr. Δῖος*;) we use for the Eternal Gods, — the Immortal Gods, *Lucret.* Book v.—*Divum* for the Air, as *Horace*, 2 *Carm.* Ode 3.—Under *Divus*, i. e. under the Air, *Servius*. Others read under *Dius*: *Porphry* expounds it under the Heaven; *Pliny*, Book 14. chap. 21. —The Triform *Diva* (Goddeſs.)—*Valerius* 4. of *Argonautics.* *Horace*, 3 *Carm.* Ode 22. uses *Dium* as a Subſtantive, (*Gr. Ἄνε*;) for what is under the Heaven, without the Houſe or Covering, from *Jove* ſaith *Festus*. Thence the Phraſe: To do any Thing, or live under *Dium*, *Horace*, *Carm.* Book 2, &c. *Deus* comes from *Gr. Δῖος*, *Dios*, that is, from *Jove*, *Virgil*, Book 2. *Dium*, (*Gr. Ἄνε*;) is called *Deus*, (God,) becauſe he wants nothing,

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thing, or because he gives all Conveniencies to Men; or from the Greek Δέος, which signifies Fear, because he is a Terror, or Dread to Men. But the Word rather comes from the Greek Θεός, the Aspiration being taken away, which was common with our Antients; *Festus*. The Faces of the radiating *Deus*, (God.) *Valer.* 5. *Argon.* the *Dii*, (Gods,) of the Groves, *Ovid.* 7. *Metam.* S. T. t. 1. c. 1023. Δις, *Dis*, Διος, *Dios*, Δι, *Dii*, Δία, *Dia*; *Jupiter*, *Jove*;—but the Nominative Case *Dis* is not used, tho' the oblique Cases are formed from it: and instead of it Ζεύς, (*Zeus*,) is used, whence Ζηνος, (*Zenos*,) which is rather formed from ζην, *zeen*, to live.—The Greeks often call the Air Δία, (*Dia*.) 1025. Εὐδία, *Eudia*, that is, the Goodness of the Air, or its good Temperament; εὐαρία, *Euarria*, (for it has been said, that Δία, *Dia*, sometimes signifies the Air.) C. יָרָ Sufficiency, sufficient, enough. יָרָשׁ Omnipotent, *Gen.* xvii. 1. properly and strictly, who in and from himself hath Sufficiency and Abundance. It is compounded of שׁ, *who*; and יָרָ, *sufficient*; *Heb.* שׁ is the same as יָרָשׁ, *Cant.* i. 17. —יָרָ, *Æthiop.* Ζεύς, (*Zeus*,) *Jupiter.* *Chald.*

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אֵל, Διος, (*Dios*,) δεὺς, *Deus*, (God;) יְיָ, Sufficiency, sufficient, enough, שׁוֹרֵי. But the Name of God, *Shadai*, is Omnipotent; as much as to say, Sufficient for himself, and for every Being: as it were from the Pronoun *Se*, and from the Name *Dai*, sufficient. *Arab.* *De*, is, to possess. Hence Greek and Latin, Διῶ, (*Dio*,) *Do*, Δίδωμι, (*Didomi*,) *Do*, *Dedi*, *Dedo*, to give, distribute, &c. From *Dai*, Sufficiency, is the Origin of the Greek and Latin, *Dis*, the same as the Greek Πλούτος, (*Plutus*,) Δις, (*Dis*,) *Jupiter*, Ζεὺς, (*Zeus*,) Διος, (*Dios*,) Διι, (*Dii*,) Δία, (*Dia*,) &c. — thence the Latin, *Dives*, (rich,) &c. *Psal.* xci. 1. *He shall abide under the Shadow of Shadai.* *Sept.* *He shall tent under the Covering of the God of Heaven*, (Ouranos.) *Jer.* li. 58. *And the People laboured in יְיָ the Sufficiency קִי of Emptiness, and the Nations in יְיָ the Sufficiency שׁוֹרֵי of Fire shall be wearied.* *Hab.* ii. 13. *Behold, is it not from the very Jehovah of Hosts, that the People laboured in the Sufficiency of Fire, (which they worshipped,) and the Gentiles shall weary themselves in the Sufficiency of Emptiness."* It was an Attribute of the reclaimed Name אֵל, when alone a Pronoun, and something near

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near an Adjective. When one gave this Epithet joined with Master to *Christ*, he said, *Matth. xix. 17. Why callest thou me Good? there is none good but one, that is God*; this Word was not to be joined with Master. How great soever this Attribute may be, yet it makes no Distinction between him and his Agents, for he called them good, and they give us what is sufficient; indeed we know 'tis not from themselves, but from him. However it has nothing to do with any Distinction of Persons, nor has it any Reference to any Covenant. Custom forces me to use the Word *God* in the Thread of the Discourse, and People will take it in the Sense they have used it. But when I come to explain the Meanings of the *Hebrew* Words, for which that Word is in our Translation used, I must shew the Difference.

The Word *Jehovah* is generally translated pretty near what the Word *Adonai*, which the late *Jews* commanded to be writ and read in its Place, signifies, *viz.* Lord, which I shall shew in its Place, is as wide as the last will appear to be.

The Meaning of every Word must be taken from the Usage at the Time it was writ, with such Limitations as I have al-

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ready laid down in the Introduction to the 2^d. Part of *M. P.*

If the first Translators had understood the Words used for Names in the *Hebrew* Tongue, and done their best to translate them into *Greek*, Word for Word; they could not have found any proper Words for some Names, so must have taken such as they could find: For when a Word is framed to raise a true Idea of Things, Actions, or Offices peculiar to a People, so Place where and Time when that Language was framed and spoke; 'tis impossible that any Word in any other Language which has been framed to raise Ideas of other Things, Actions, or Offices, can serve for a Translation of such Word: Nay, put it further, suppose those of other Nations and Languages had heard that there were such Things, Actions, or Offices, and should have framed Words for Hear-say, and so imperfect Ideas of them, that would not have much mended the Matter.

So whatever things, &c. the *Hebrews* had, or had Knowledge of, and so framed proper Words for, and the *Greeks*, *Latins*, &c. had not, nor had any Knowledge of, they framed no Words or Names for them.

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If God had Communication with the *Hebrews*, and not with the *Greeks*; if he made known to them, that he had made a Covenant with Man, or with them in behalf of themselves and the rest of Mankind; if he swore to perform that Covenant; if he manifested the Manner in which that Covenant was to be performed, and therein the Manner of the Existence of his Essence, so far as to shew what Share each Person in that Essence was to perform in that Covenant; and they have been pleased to name themselves from the Covenant or Oath, as a Name in which they glory, and by which Man might approach them, and the very uttering of which is beyond all Prayers, Praise, &c. 'tis impossible to expect, that the *Greeks*, who when they framed their Language knew nothing of, or at least believed or allowed none of these things, should have proper Words to express them: And as the Refuge of Fools, who use Words without ever searching for the Ideas fixed to them, by Usage in their respective Languages, is always to say, when foiled in dispute, we only differ about Words, we must try to prevent them. Though I am not commissioned to determine the Points, but

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desirous to set them right, I shall com^e as near as I can. If I err in some small Points the first time, as I am the first that has attempted any thing of this kind, I ought to have Liberty to amend. And I hope I shall fix Ideas to some Words, so that no other Words will be able to seperate them; and fixing the proper Ideas to one Word, so that it cannot be separated, will put an end to all the Disputes upon that Point.

Almost every one is ready to own, that the Books of the Bible are about Matters of the greatest Consequence, and are infallibly writ; and the other antient Books contain many Falsities, and many more Uncertainties, and many of them are about things of no great Moment. Why is there not as much Pains taken, and as much Glory acquired in translating, interpreting, or illustrating the one as the other? Truly, because there is a Necessity to take Abundance of Pains to understand Nature, before the one can be interpreted; and as 'tis Truth, it must square with the Objects in every Point, or else the things shew the Interpretation to be false. Therefore it has been found to be the easier Way to learn to harangue upon a Scrap, than to shew the Design, the Connexion,

nexion, and the Infallibility of the Writers, But a rodomontade Story of what there never was any visible Evidence remaining, nor is, nor ever will be, cannot by Evidence be disproved : And the more rodomontadely you interpret it, you shew greater Abilities at rodomontading, and the more diverting it is, and you are a Man of greater Wit, and more able to please. But that is not all the Difference ; he who interprets the inspired Authors, and makes proper Observations pursuant to the Nature of things, will shew Men their Dependence and Obligations, put them under Rules, and strip them of their Idol Independance, and Liberty of acting, nay, even of thinking otherwise. Is the Ease of those who have acted and thought otherwise, or of those who have their Scene to act, to be disturbed about such dull Stories ? Or, above all, are the celebrated Men, who have shewed their Talents in pleasing diverting Language, and who have been Champions for Liberty, and independent Schemes, to yield or be given up thus ? No, Numbers will protect them ; they are safe enough while their Cause is to be determined, and they capable of receiving Honour and Rewards by the Majority. They have agreeably amused ;

mused ; and those who merit any thing by interpreting or illustrating real useful Truths, and those who follow them, may stay for their Payment till the smallest Number judge and reward. Be it so.

But put the Persons who attempt to explain any Part of the Scriptures and succeed upon that Foot ; and let us see what Service they can hope to do, or at least what they can hope to see of it, when they know beforehand there will be greater Obstructions than from unthinking People: The Adversaries will be diligent ; and of those many who are Friends, and of some who pretend to be Friends, the greatest Part have never made any Attempt to acquire any Knowledge of the *Hebrew* Tongue ; that was accounted fruitless Labour, even to a Proverb. And those few who have learned to read the Languages, and are able to construe them in that corrupt Manner, and by those Rules they have been construed and read, and thereby in their own, nay, indeed, in the Opinion of many others, because there are so few of them possessed of Abundance of the Wisdom of the Ancients, will perhaps be so politick, that they will not do any thing which they think may lose that Opinion. When

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a Number of the Blunders are made not only Sense, but shew what Mankind have been earnestly searching after for several thousand Years ; they dare not approve what is self-evident, and make Remarks upon those Things they have any Doubt about, for the Satisfaction of those who cannot read those Languages ; and in that Point partly depend upon them, but are some of them infinitely more able and likely to improve the Discoveries in natural Knowledge, and so the Knowledge of the Scriptures, than they are : For these learned Men say, that a little Folly spoils a great deal of Wisdom ; so for fear of fallying that, in case they should find Faults where there are none, or approve where there may be Discoveries of some small Mistakes, when the Things are universally considered, they do in Effect what they can to suppress these, and hinder further Discoveries. If they did make a few such Mistakes, that might lessen what they hold by Opinion ; but it would not lessen the Value of any Wisdom they have committed to Writing, or which they are really possessed of. I have had frequent Complaints of this from the younger Sort ; therefore I am forced, for the general Good of Mankind, to speak plain : Whether

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ther they will act in this Manner, when what concerns the Foundation of the Christian Religion is laid open, will soon be seen ; what Rewards they will have here, we know ; what hereafter, they are to consider. But in the mean Time, if those who cannot read those Languages would be pleased to compare the Explanations with the Things, and examine the Evidence, which is taken from the Authorities mostly of Men learned far beyond any now in Being, and so consider the Value of the Judgments of those in Being, they would not think themselves much safer in the Affairs I have treated of, if they had them : And many of them, I dare say, would learn to examine for themselves as I have done. I have received no Information from the learned ; I court them not for any favourable Opinion of my Performance, but wish what is beneficial were known ; and if there be any thing otherwise, that it were rejected. I shall not make any other than those the Laws have made my Judges. The Question is not to be determined by Parties, but by Posterity ; that is, whether I have given a better Account of the Designs of the principal Things in the Bible, than all before them or they have done : And there

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there are other Questions which naturally follow that.

I need only mention, that those who have laid out great Estates in Books, and whose Understandings lie in those Books, are like to be no great Friends to my Undertaking ; for if it succeed, they will almost all be for one Use, and there will not be sufficient Consumption.

Before we attempt to view the first Transactions between God and Man, or presume to consider the Words which relate to the Being of God ; it is necessary we enquire a little who, and what we are, what Relation we have to him, what Powers we have to know him, how we came by them, what Means we have, and how we came by them. I shall not trouble you much with Imaginations or Proofs, *a posteriori*, I must resort to the Fountain. We have first, *Gen. i. 26.* a Relation that the *Aleim* by an Interlocution among themselves resolv'd, and so form'd the Substance of אדם *Man*, of the Dust of ארמה, which had been created, of the same Matter, and without any Difference from the other Beasts, as *Gen. ii. 19.* so *1 Cor. xv. 45.* save that he was to *be in the Image according to the דמות Similitudes* (for the Word is Plural) *of the Aleim. In his Image,*
in

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in the Image of the Aleim, explains Similitudes, there was one Image, and four Similitudes, two joint, so three; but there was also a Similitude in the Mind which resembles the joint Act in Similitudes, or Persons in the *Aleim*. This seems to be setting him very high; but who the *Aleim* were, or what Image or Similitudes there were, or were to be of them, has not lately been consider'd, and is Part of the Subject of the following Work: But the next Account we have of Man, which was previous to his Actions, which so much concern us, and was design'd to give us an Account of his Natures, is *Gen. ii. 7*. We have there the Addition of *Jehovah* to *Aleim*, (to shew who that was, is another Part of the said Work) and we have an Account, that they made אדם the Body of the same Matter, but that they יפח *infused* נשמת חיים *a Soul of Lives*, and יהי was אדם the Body לנפש *for*, or to the Use of, a Frame חיה *alive*. The Misconstruction of these Words has fill'd the Scripture with Nonsense and Falshood, and made one Part of them, in plain Words, contradict another, made even our Writers and Preachers assert, that there is no Mention, in the *Old Testament*, of any Life after this; that the *Jews* never thought of
any

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any such Thing; made those who read the Translation with ever so good Abilities and Intent, uncertain what Body or Soul is; nay, indeed, whether they have any Souls, or, which is much the same, whether they are mortal or immortal; and made those, who are otherwise inclin'd, make a Jest of the Book.

As *Adam* was for נפש a *Frame* חיה *living*, and the Soul was breathed into the living Frame, we shall first consider נפש. *Coc.* 520. "As that by which Man lives as an Animal, is called נפש the Life, so that by which he lives, as Man: And every Affection or Appetite, similar to that which falls under the Animal Life, is attributed to *Anima*, the Life; though the Knowledge falls not under any corporeal Thing. C. נפש *Ethiop.* There are two Lives or Souls in Man, the one, which is the Breath or Spirit of Life (that is, the rational Soul) proceeding from the Mouth of God the Creator, which relates not to the elementary Nature of Man, neither doth it die. The other is the animal Faculty, (that is, the sensitive Life or Soul) and this is compounded of the Elements, and is itself Mortal. Or, *I L.*" 'Tis a Frame, a secondary Machine, so Microcosm made of the Atoms of אדמה *vegetable Mould*, compos'd of Vessels, Tubes, and

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and Strainers, containing Fluids liable to the Action of the Parts of the great Machine; so to be put into Motion by the Parts of Light pervading the Vessels and Tubes. I think I may say now, that first formed in the Egg, so distinguished from the Bones, which are but a Support to the Frame, and from Ligaments, Flesh and Skin, which are for its several Uses and Covering; so a Frame with Fluids in it, which by that Degree or Species of Fire, or that Action of Light which exists in Fluids, may be circulated before we are born, and which, besides Perspiration, is able to admit Air, and emit Breath, which is occasioned by Circulation after Birth, and without which Circulation cannot go on, or continue. And as the Action of the Agent is solely upon the Fluids, and the Effects produced with them, and the Vessels or Tubes are only Guides, in Respect of the Atonement the Blood is nam'd as chief, at other Times 'tis but call'd the Blood of the Frame, as a Part of it: So a Frame whose Fluids are liable to be mov'd, and so made to live by breathing, which is the outward Part of the Act, and is given for the Idea, and when those Fluids are in Motion, though passive, a Circulator, a Breather. This Action, I think, may be
the

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the simple Signification of חיה: but the Organs of this Frame, exclusive of Bones, and I think I may say, of Flesh, by this Motion, are capable of Sensation, Appetite, Affection, &c. and the Agent with this Frame and Fluids jointly, with Bones, Ligaments, &c. to move the Parts of, or remove the whole Man. *B. C. 1675. Maimonides, in More—Book II. Chap. 1.* where he treats of the first Mover, he saith—this Stone which is moved, the Stick moves; the Hand moves the Stick; the Nerves move the Hand; the Arteries move the Nerves; the Muscles move the Arteries; the natural Heat (*which you will see is the Steam*) moves the Muscles; the Frame (נפש) which is within, moves or excites the natural Heat, and this is, without Doubt, the first Mover.”

This depends upon proper Supplies for the Agent to operate upon to sustain this Life, Parts to be so employ'd, Parts to be apply'd while growing, and after, in lieu of those wasting, and Parts to be discharged, then capable of being made immortal, now liable to Death, Fermentation and Dissolution, and to be new formed. Without Distinction, supposed to be alive, but with Distinction either alive or dead, as a Watch without Distinction is supposed to

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be going, but is a Watch going or standing. The Name is common to that Part of Man, or any other Creature of that Species of Matter, including each Figure, with the different Degrees of Capacity in each, without Comprehension or Distinction supposed to be a Man, *Lev. xxvi. 11. Jer. li. 14. Amos vi. 8.* borrowed for an Idea of *Jehovah Aleim*, or spoke of the Body of *Christ*.

I cannot break the Verses, so cannot keep the Citations exactly in the Order of the Description. *Psal. cxxxix. 4. I am נוראות fearfully and נפלאים wonderfully made. Job. x. Hast thou not poured me out as Milk, and curdled me like Cheese? Thou hast clothed me with Skin and Flesh, and fenced (Heb. hedged) me with Bones and Sinews (or Nerves) (Lives and Mercy hast thou made with me) and thy Visitation hath kept my Spirit; (all these Parts are exclusive of me, the Frame.) So Ezekiel xxxvii. 5. Thus saith the Lord God unto these Bones, Behold, I will cause Breath to enter into you, and you shall live, and I will lay Sinews upon you, and will bring Flesh upon you, and cover you with Skin, and put Breath into you, and ye shall live——And the Bones came together, Bone to his Bone. And when I beheld,*

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held, to the Sinews and the Flesh came upon them, and the Skin covered them above, but there was no Breath in them. Then said he unto me, Prophecy unto the Wind, Prophecy Son of Man, and say unto the Wind, thus saith the Lord God, come from the four Winds, O Breath, and breathe upon those slain, that they may live. So I prophesied as he commanded me, and the Breath came unto them, and they lived, and stood upon their Feet. In the next we have the Vessels of the Frame in one Word כליה Chald. כליא the Reins (Gr. χοιλία) which is used for the Frame, as the Heart is for the Soul, and to which the Affections of the Frame are attributed, and were as well as the Blood to be sacrificed (so טוהות is also used for the Affections of the Frame,) Job xix. 27. Though my Reins be consumed within me (in my Bosom.) The next is a Description of the Vessels of the Frame; 'tis not necessary to explain it more fully here. Eccl. xii. 6. Or ever the Silver Chord be loosened, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel (the Organs of Circulation) be broken at the Cistern. These next shew that the Blood is Part of the Frame; Gen. ix. 5.

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Surely your Blood לנפשתיכם which is for the Use (or Support) of your (animal) Frame will I require, at the Hand of every Man's Brother will I require נפש האדם the animal Frame of Man. Prov. xxviii. 17. A Man that doth Violence to the Blood נפש of any Person, shall flee to to the Pit, let no Man stay him. Jer. ii. 34. is found the Blood of the Animal Frames. Ezek. xvi. 5. בנעל נפשך to the loathing of thy Person. (Z. P. i. e. Body.) Before the Fall, Gen. i. 28. there was a general Grant of all Creatures. After the Flood, Gen. ix. 4. there is a Restraining of Blood mentioned; and Levit. xvii. 11. the Reason given (which arose by the Fall, and then took Place) and the Promise confirm'd, Gen. 4. Only the Flesh with the Life, its Blood shall you not eat. Lev. xvii. 11. For the Life of the Flesh is in the Blood; and I have appointed it you upon the Altar, to atone for your Lives: for the Blood which is in the Life (or that Part which lives, in the animal Frame) will atone. Ver. 14. For the Life of all Flesh is its Blood; it is in the Life; and I say unto the Children of Israel, ye shall not eat the Blood of any Flesh: because the Life of all Flesh is its Blood. Deut. xii. 23. Only be sure that thou eat not the Blood,

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Blood, for הדם the Blood that is הנפש, and thou shalt not eat הנפש with הבשר the Flesh. As this distinguishes the Frame and Fluids from the Flesh, so Isa. x. 18. from the נפש to the Flesh. So Job ii. 5, 6. Touch his Bone and his Flesh.— Behold, he is in thine Hand, but save his נפש Life. The Light and Spirit gave this Frame and the Fluids Life. Gen. vi. 17. Every Flesh wherein is רוח חיים the Breath of their Lives. Job vii. 7. Remember that רוח Breath is היי my Life. xii. 10. In whose Hand is the נפש of every one that lives; and the Breath of every Flesh of Man; Psal. cxiv. 29. Thou takest away their Breath, ינועון they die, & al. Wisd. xv. 16. He that borroweth his own Spirit fashioneth them. So נפש a Verb signifies, to breath, and a Substantive an Agent, a Breather, or a Frame breath'd in. Evod. xxiii. 12. And the Son of thy Handmaid may take Breath. xxxi. 17. On the seventh Day he rested and took Breath. 2 Sam. xvi. 14. They that were with him panting, and took Breath there. Wisd. vii. 3. I drew in common Air. This wants such Supplies, liable to such Sensations and Appetites as Brutes are. Exod. xii. 16. Only that which is eaten לכל נפש of every Frame. Lev. v. 2. Or if the

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Frame touch. vii. 18. *The Frame that eateth of it.* xvii. 10. xxii. 4. *He that toucheth any unclean animal Frame.* Num. xix. 22. Deut. xxiv. 5. *And sets his נפש upon it.* Job vii. 15. *And my נפש chooseth its Breath to be stopped: my Substance Death.* xxxiii. 20. *And his Frame abhorreth desirable Food.* Psal. lxxviii. 18. *Asking Meat for their נפש.* cv. 8. *The Iron enter'd his Frame.* Prov. vi. 30. *Men do not despise a Thief, if he steal to satisfy his Frame, when he is hungry.* xxv. 25. *Cold Waters to the thirsty animal (Part.)* xxvii. 7. *The full Frame loathes the Honey-comb; but to the hungry Frame every bitter Thing is sweet.* Isa. xxix. 8. *And his Frame is empty — And his Frame has Appetite.* Jer. xiii. 17. *My Frame shall weep.* xxxviii. 16. *That gave us this Breathing (Time).* These Words are used for all the Animals in the Creation. Gen. i. 21. *Every נפש חיה Animal living.* Ver. 24, 30. ii. 7. ix. 10, 12, 15, 16. and נפש is liable to be preserved alive, to be smitten, killed, to die, to be felt when dead, to defile others by touching it, as other Animals are. Gen. xix. 20. *And my Frame shall live.* Lev. xxi. 11. *Neither shall he go in to לנפשת מת any dead Frame.* Num. vi. 6. Lev. xxiv. 17. *That*

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17. *That smiteth any Frame of Man shall die.* Ver. 18. *That smiteth the Frame of a Beast shall make it good: Frame for Frame.* Numb. v. 2. *Whosoever's Frame is defiled.* vi. 11. *For that he sinned by the Frame.* ix. 6. *Who were polluted by the Frame of a Man.* Ver. 10. ix. 11, *He that touches the dead of a human Frame.* Ver. 13. *Whosoever touches the dead, the Frame of a Man.* xxiii. 10. *Let my Frame die the Death of the Righteous.* xxxi. 19. *Every one that kills* שׁוֹחֵט. Deut. xix. 11. *Rise up against him, and smite him in the Frame.* Jos. x. 28. *Destroyed them, and every שׁוֹחֵט in it.* Job xxxiii. 18. *Preserve his Frame from Corruption.* Ver. 21, 30. Matt. x. 28. *Not able to kill* ψυχὴν *the Soul.*

We have Accounts of relieving the Frame, Prov. xxv. 13. Lam. i. 11, 16, 19. and 1 Kings xvii. 22. that Life was restored to one; and we have a conditional Promise, Prov. iii. 22. *They shall be Lives to thy Frame,* besides Job's Declaration, xix. 26. And this settles an Article of the Creed. Isa. liii. 13. *Emptied out his Frame to Death.* Psal. xvi. 10. *For thou wilt not leave my Frame in the Grave.* And confounding these has drawn Men into the Notion of Purgatory. Pf.

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cxlii. 8. *Bring my Frame out of* מִסְגֵּר *Confinement.* Isa. xxii. 22. *The Key of the House of David will I lay upon his Shoulders. So he shall open and none* מִסְגֵּר *shall shut; and he shall shut and none shall open.* Ibid. xlii. 7. *To bring out the Prisoners from Confinement, them that sit in Darkness, out of the Prison-House.* lxi. 1. *The Opening of the Prison to them that are bound.* Zach. ix. 11. *Have released* אִמְרִיךָ *thy Prisoners out of the Pit.*

We shall proceed to the Soul, the Translators seem to have taken the Idea of יָפָה *breathed* from the Act of a Man, supposing him communicating his own Breath, which was Part of the Support of his own Life, to another which had no Breath, and so, as they supposed, no Life, and thereby communicating Life. But as the Word is not apply'd to any such Purposes, it can give no such Idea. By this Mistake of the Idea they have, as far as they could, lost the Idea of the Soul. The Word is used with מְּ prefixed as an Agent. Jer. vi. 29. For a Pair of Bellows, from their taking in of the Air, and pouring it out; without the מְּ for an Action, that of pouring in or out; 'tis apply'd to the Voice, to such a Blast of Fire, or
Light,

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Light, as had Power to destroy Enemies. *Ezek.* xxxvii. 9. to pouring the Spirit into dead Bodies ; the Idea is taken from the Air infusing into the Face of Man, which with Respect to it (the Air which furrounds him) is into every Part of Man, the Fire, the Light, those Parts which enter at the Pores, which carry on the Expansion, and thereby Circulation, Breathing, &c. So *John* viii. 12. *The Light of Life* (of which hereafter) and so the Idea is carried up, *Job* xi. 20. to the Instrument which pours out the Soul ; and *ibid.* xxxi. 39, and *Jer.* xv. 9. to the pouring out, or as we translate it, *giving up the Ghost* ; in each the Soul is expressed by the Substantive of this Word יפה, viz. that which was poured in.

I have in the second Part of *M. P.* sufficiently shewed, that the Gods and Spirits of the Heathens were the Substance, Conditions, and Powers of the Air ; and they thought of no other Soul but the Air, as is clearly expressed, *Wisd.* ii. 1. *For the Ungodly said, reasoning with themselves, but not aright, — and we shall be hereafter as though we had never been : For the Breath in our Nostrils is as Smoak, and a little Spark in the moving of our Heart : Which being extinguished, our Body shall*
be

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be turned into Ashes, and our Spirit shall vanish as the soft Air. Hence their Ζεύς from Ζάω, or Ζέω, Jupiter's Epithet, the Giver of Life, or of Light, Heat, which gives Life ; so Solomon, no doubt, personating them, in Ridicule of their Notions about this רוּחַ Spirit, Aer. Eccl. iii. 21. *Who knows the Spirit (Breath) of the Sons of Adam that goeth upwards ; and the Spirit (Breath) of a Beast that goes downwards to the Earth.* For when he speaks as a Prophet, he once uses this Word described by other Words for the Soul. Ibid. xii. 7. *And the Dust shall return to the Earth as it was ; and the Spirit shall return to God who gave it.* I must in this Work, after I have shewed the Nature of Man, his State, &c. shew, that there is a Necessity, and that it cannot be otherwise, but that all the Ideas we have of the Essence or Powers of our own Souls or other Spirits, nay, even of God, must be taken from those in the Air. And as this is taken from the Air in the said Condition and Action, *Halitus, Flatus* נִשְׁמַת, which is the true and real Idea of the Word, it is used here for a Being of an Essence not otherwise to be described, of a different Nature, and distinct from the Substance of אָדָם the Man, the Creature
ture

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ture that lives and has his Powers from the Element of the Air.

There is nothing but π the Essence has Existence ; so nothing but that Essence, and the Persons in it (of which hereafter) has Life or Lives in it or them, and are able to communicate Degrees of that Kind of Existence to Creatures ; so of *Christ*, John i. 4. *In him was Life, and the Life was the Light of Men.* It appears, God has created one *Genus*, and so framed them, that his Agents mechanically give Life to them ; we suppose what has been proved, and will be improved, that there is a created Fluid of three Names, which acts mechanically, and rules every thing in this System ; and that Fluid and those *Names* are used to give us Ideas of π the uncreated Essence, and Persons in that Essence, who have created, framed, and rule every Thing ; and by the Strength and Power of these invisible Agents, to give us Ideas of the Essence, which created, formed, and so enabled them to act ; And that this Species of created Matter, so formed into Frames to receive Life from this created Fluid mechanically, which has not Life for itself (though the Heathens ascribed it) but Power of communicating it to,
and

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and supporting it in these Frames, is to give us an Idea of a Species of created Essence, to Parts of which that uncreated Essence, of which the created Names give us an Idea, has, independent of them, communicated Lives. And the Mechanism in this Fluid, and those Frames, is to give us Ideas of the Manner of communicating this Sort of Life, and of supporting it, because we can have no higher Object for Ideas.

But as Ideas of the Essence and of the Persons, because invisible, and of their Actions, Strength, and Power, are taken from this Fluid and the three Parts in it; and as one of the Names or the undivided third Part in this created Fluid is called רוח Spirit, and is the Breath, and with the Light, another undivided third Part is the Life of אדם the living Creature; and as the Manner of infusing Life into that Frame by this Machine, is infusing a Part or Parts of itself, or of that Part or Parts of itself which in that Action is called Light, and Spirit; and as the Word Spirit is employed to give us an Idea of the Spirit, the third Person in the uncreated Essence; and as it is also employed, joined with *Jehovah* or *Aleim*, to give us an Idea of Power, so is made the Emblem

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blem of Power, and said to be communicated to Man or Men to give an Idea, not of communicating the whole or any Part of the Essence of that Person, but of the delegated Power of exercising the Attribute of Prescience, or some other of the Attributes of that Essence or Person ; and as Light is used to give us an Idea of the second Person ; the Word Spirit or the Word Light could not be used here ; and the Idea taken from either or both of them, which give Life to the Body, would not have made the Distinction which is next to infinite.

So as God created another Species, and gives it Lives ; the Name of that which is to give us an Idea of that which constitutes a created Mind, that is, the Essence of the Soul or Mind, which is but a small Part of that created Essence, because invisible, is a Name of a small Part of that created Fluid, Part of the Substance of that Machine which gives Life to our Body. A Name of a small Part of the Mixture, a *Halitus* in that Condition or Action of the Fluid upon the Body of Man, which we from its Effects call Heat, is borrowed to give us an Idea of that small Part of an Essence or Substance, out of which that is taken which we call a Soul or Mind ; and

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Idea of the Manner of its taking Lives, and of their being supported, is taken from the continual Circulation, and so Irradiation of the Air and its Pressure, whereby our Frames are supplied with fresh *Halitus* for what we call Heat, &c. and carried to that otherwise inconceivable Effluence of the Essence which communicates and supports Life in the Essence of created Spirits.

But the Infuser, the Action of Infusing, the Thing infused, and the Manner of its having Lives, cannot be taken in one single or complex Idea, because there is nothing that our Senses can reach, which can give such an Idea; nor can we have two of them in one. If it were taken in one Idea from the Air, which infuses Part of its self into the Body of a Man, the *Halitus* can give, and the Spirit support Life in a framed Essence; that is the furthest it can go. It cannot infuse an Essence into another with Lives; for Air or a *Halitus* infused into the Body, is not an Essence nor Part of the Body, but is, with the Spirit, the Supporter of Life in the Body; and the Idea of the Matter infused, if it were taken strictly from the *Halitus*, would carry the thing too far; for the *Halitus* infused into the Body is Part of the Air its self, what the

Jehovah

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Jehovah Aleim infused, was but a Figure, an Image of themselves. And here in Distinction to that Life given by the Machine, as well as of the Essence infused, the Names of those are used who are expressed to have Lives in themselves in their Essence, and who can create Essences, and give Lives, they performed that Part; and who, as will appear by those Names, are engaged for the Welfare of those Beings; and as the Case now stands, still to procure such of them as do their Parts, Lives.

But above all, the Essence of the Soul is distinguished by the Plurality or Duality of Lives; for none will assert, that the Air can give more Lives than one to one Man. Whatever Power the infused Soul had in or over *Adam*, he was not changed, but still was a sensitive mortal Animal, and no more. The second Life Man must have, whether it had been by the Sacrament, the Tree of Lives, or whatever other manner, must be from a higher Fountain; and as an immortal Soul must have more than one, and I think can have no more than two, one before Separation, and another after: But if we should allow one during Separation, and so make three, it will not alter the Case; whether they

they be accounted, with reference to the two States or the two Lives, with the Body, or, in the Scripture Manner of speaking, a Life of Duration, and a Life of Happiness, because the one without the other is Death; 'tis all the same : And we need not depend upon a single Word, for in many other Places where the future State is included, the Word is plural.

I shall cite a few Texts where נֶשְׁמָה B. C. "The human rational and immortal Soul" is mentioned, and where it and רוּחַ the Instrument of sensitive Life are mentioned.

Psal. cl. 6. *Let every Soul praise Jehovah, Prov. xx. 27. The Soul of Man is a Light of Jehovah, searching all the inward Parts of the Belly. Gen. vii. 21. Every Man in whose Nostrils was the Soul, the Breath of Lives. Job xxvii. 3. My Soul is in me, and the Breath of God in my Nostrils.— xxxii. 8. Surely there is a Spirit (Breath) in Man ; and that which the Almighty breathed in which gives them Understanding.— xxxiv. 14. He will take away his Breath and his Soul : every flesh shall perish together and Man turn again to Dust. Isa. xlii. 5. Thus says God Jehovah that spread forth the Earth — that gives the Soul to the People upon it ; and Breath to them*

them that walk therein.—lvii. 16. *The Spirit (Breath) shall fail before me, and the Souls which I have made.* So 1 Thes. v. 23. *σῶμα Spirit, πνεῦμα Soul, and ψυχὴ Body.* These two Words are borrowed from Man and applied to God, to give us a borrowed Idea of the two Actions of God upon Man; the one, of forming, which is attributed to רָוָה: and the other of giving Life, which is attributed to נָשָׂא, Job xxxiii. 4. *The Spirit of אֱלֹהִים God made me; and the Soul of the Almighty gave me Life.*

The Soul of Man cannot be described by Words, because we have no Idea of it; and besides, the Idea of a *Halitus*, the Word לֵב rendered the Heart, is used as an Emblem of נָשָׂא the Mind or Soul; as, Deut. vi. 5. *Thou shalt love Jehovah thy Aleim with all thy Heart, with all thy Frame, and with all thy Might.* 2 King. xxiii. 3. 1 Chron. xxviii. 9. *Serve him with a perfect Heart, and a willing Frame.*

I am next to prove, that though the Air can give but one Life, *Jehovah Aleim* can give two. Jer. xvii. 13. *Jehovah, the Fountain of living Waters.* Psal. xxxvi. 10. *The Aleim—with thee is the Fountain of Lives; and in thy Light shall we see Light.* 1 S.m. xvii. 26, 36. *The Aleim—חַיִּים the living ones (Livers.)* Jer. 10. x.

they be accounted, with reference to the two States or the two Lives, with the Body, or, in the Scripture Manner of speaking, a Life of Duration, and a Life of Happiness, because the one without the other is Death; 'tis all the same : And we need not depend upon a single Word, for in many other Places where the future State is included, the Word is plural.

I shall cite a few Texts where נֶשְׁמָה B. C. "The human rational and immortal Soul" is mentioned, and where it and רוּחַ the Instrument of sensitive Life are mentioned.

Psal. cl. 6. Let every Soul praise Jehovah, Prov. xx. 27. The Soul of Man is a Light of Jehovah, searching all the inward Parts of the Belly. Gen. vii. 21. Every Man in whose Nostrils was the Soul, the Breath of Lives. Job xxvii. 3. My Soul is in me, and the Breath of God in my Nostrils.— xxxii. 8. Surely there is a Spirit (Breath) in Man; and that which the Almighty breathed in which gives them Understanding.— xxxiv. 14. He will take away his Breath and his Soul: every flesh shall perish together and Man turn again to Dust. Isa. xlii. 5. Thus says God Jehovah that spread forth the Earth— that gives the Soul to the People upon it; and Breath to them

them that walk therein.—lvii. 16. *The Spirit (Breath) shall fail before me, and the Souls which I have made.* So 1 Thes. v. 23. *σῶμα Spirit, πνεῦμα Soul, and ψυχὴ Body.* These two Words are borrowed from Man and applied to God, to give us a borrowed Idea of the two Actions of God upon Man; the one, of forming, which is attributed to רוח: and the other of giving Life, which is attributed to נשם, Job xxxiii. 4. *The Spirit of אל God made me; and the Soul of the Almighty gave me Life.*

The Soul of Man cannot be described by Words, because we have no Idea of it; and besides, the Idea of a *Halitus*, the Word לב rendered the Heart, is used as an Emblem of נשם the Mind or Soul; as, Deut. vi. 5. *Thou shalt love Jehovah thy Aleim with all thy Heart, with all thy Frame, and with all thy Might.* 2 King. xxiii. 3. 1 Chron. xxviii. 9. *Serve him with a perfect Heart, and a willing Frame.*

I am next to prove, that though the Air can give but one Life, *Jehovah Aleim* can give two. Jer. xvii. 13. *Jehovah, the Fountain of living Waters.* Psal. xxxvi. 10. *The Aleim—with thee is the Fountain of Lives; and in thy Light shall we see Light.* 1 S-m. xvii. 26, 36. *The Aleim—חיים the living ones (Livers.)* Jer. 10. x.

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Jehovah Aleim is Truth, he is Aleim חיים the Livers; xxiii. 36. Ye have perverted the Words of the Aleim חיים, of Jehovah of Hosts our Aleim. As the Word חיים Lives, or Livers, is used plural, in Opposition to a single Life in the Soul, or in respect of the Personality, so when their Essence, or those Persons already often mentioned, are compared with that fluid Substance and those supposed Persons in it, which have no Life in it or themselves, the Word is used singular. The Covenant or Grant from God to Man was for two Lives; Mal. ii. 5. My Covenant was with him חיים of Lives and Peace. Ps. xxi. 5. He asked Lives of thee, thou gavest him Length of Days for ever and ever. So עולם expresses the same Duration as Isa. xxvi. 4. Ibid. xlv. 17. Zach. xiv. 8. The Waters of Lives shall go out from Jerusalem. The Sacrament was also for Lives; Gen. ii. 9. The Tree of Lives, and in mentioning it occasionally, Prov. iii. 18. & al. The Tree of Lives. So whenever the Means of obtaining Happiness, including that in a future State, which only is called Life, the Directions, or, &c. occasion the mentioning it, 'tis always Plural, Psal. xvi. 11. Thou wilt not leave my Frame in the Grave, nor suffer thy holy one to see Corruption. Thou wilt
make

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make me to know the Path of Lives; thy Presence is Fulness of Joy, at thy right Hand are Pleasures for ever more. xxxiii. 6. Lives in his Favour. xxxiv. 13. what Man is he that desireth Lives. lxiii. 4. because thy Mercy is better than Lives. Prov. iii. 2. Length of Days and Years of Lives. iv. 22. they are Lives to them that find them: V. 23. out of it are the Issues of Lives. vi. 23. Reproofs of Instruction are the Way of Lives: viii. 35. Whoso findeth me findeth Lives. ix. 11. Years of Lives shall be added to you. x. 16. The Labour of the Righteous tendeth to Lives. xi. 19. xiv. 27. The Fear of Jehovah is a Fountain of Lives xv. 24. The Way of Lives is above to the Wise. xxi. 21. Findeth Lives Righteousness and Glory. xxii. 4. By Humility and the Fear of Jehovah, are Riches and Honour and Lives. Ezek. xxxiii. 15. If the wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Lives, without committing Iniquity, he shall surely live, he shall not die.

The *Aleim* made Man of such Atoms as are in other Animals, a Body with such Dispositions as are in other Brutes, to live as they live, &c. The Air which now forms and gives Life to all Bodies, infused Light and Spirit into their Body, as it

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had done into those of Beasts, but was not itself immortal, could not infuse any thing but what was liable to become common Air again. The Body was not made immortal: Indeed there was a Sacrament of that which was to make it immortal, and capable of translating its self: Of which in its Place. What God infused was qualified to Reason, and return to be accountable to God, who gave it. That Essence and Capacity of Reasoning, though here only from the Ideas, taken by the Perception of the Body, should remain; the Essence should not be annihilated, nor as we speak of Bodies dissolved not altered: So one Similitude of the *Aleim*. But as it reasoned from given Ideas, it was liable to be imposed upon by false Evidence, and to reason falsely, and thence err in Action, so be brought into Uncertainties, how Peace should be made, how Happiness obtained, &c. and in that Part the Image of God was defaced, but capable of being restored. That there was another Similitude of the *Aleim* will be shewed when it is made appear that one of them took the Body of Man, and those two made the Image of the *Aleim*.

This, being so compounded of a Beast, and something little inferior to an Angel

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so united, had in this State of Trial, the essential Properties of each ; the Beast was furnished with all the Organs of a Beast, liable to all the Necessities and Appetites and Accidents of a Beast ; and the other Part, even here, had all the Powers that an Angel has, only as it was united to the material Body, capable of taking its Ideas from it, and not admitted to Perceptions of God, or Things in another, or in the angelick State. But was capable of taking Information by Revelation, or Representations comparatively so far as was consistent with a State of Trial, and capable of being translated to that State, and of perceiving those Objects, and of reasoning and deducing Knowledge in proportion to the Objects, and its Perception there, and of carrying its Body, its Companion, when refined, along with it. So God created Man an Agent capable of acquiring or receiving sufficient Knowledge and Strength in a short time after his first starting, though limited in both, free or at liberty to do his Duty, or the contrary. But upon his Behaviour, neither free from Laws here, nor Punishments hereafter ; composed of two Parts, Angelick and Corporeal, united ; the Angelick fitted with Power for Reasoning, Contemplation, &c. to act like a little God

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within its little Sphere, invisible to any other Being besides the Great God, with Power to consult its self about what was most fit to be done, and to move or direct the Motion of the Parts of the little World without visible Means ; and the corporeal Part, endowed with Appetites, or what you please to call that common to Brutes, and with Passions which flow from those Appetites, and are also common to Brutes, and fitted with Parts and Organs to procure Necessaries to keep it in Repair, to generate, to assist one another, &c. and they were to act together under Laws and Restraints, during their State of Probation.

As Words do not convey Ideas, but raise acquired Ideas, 'tis not enough for Satisfaction to a reasonable Creature, that another shall affirm that God can give Life to Matter, and make it a living Creature, because we see Creatures live. But before he can have an Idea of it, 'tis necessary to know that God has also adapted the Parts of the Matter in the Creation where it lives, to enable it to live and act, which it would not do, if they were not as they are, or did not act as they do. Our wise Men tell you, in order to prove that we have Souls, that Matter cannot think ; they have not yet defined what sorts of Matter there are, nor what
sorts

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sorts of Thinking there are, nor indeed what it is to Think. The Matter of Beasts and Man, as they say, organized, can think as much as Beasts think, and the Essence of the Soul can think in that Manner which Beasts cannot think ; and if Memory, retaining or recovering the Impressions of Sensation be a Part of Thinking, then Beasts, or the Body can remember such things, and in such Manner as are useful for them, and Souls such things, and in such Manner as is useful for them. But we know that weighing or comparing things by Ideas, and by borrowed Ideas, is peculiar to the Soul exclusive of Body. And 'tis not Satisfaction to talk of God's giving Power to Matter to think in that Degree we call Perception, &c. Nor is it enough to hear that God has given Power to the Essence of the Soul, to think and reason, as we perceive that in ourself does, 'till one can, by Help of the Manner of Perception, form a comparative Idea of another System or Power, which supports the Action of Reasoning in our Souls ; for, doubtless, there are some Concomitants in that System, which, because we do not understand the System, we do not understand, which contribute to the Actions of created thinking Beings, as there

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is, in this System, to the Motions of moving Beings, and Perceptions of sensible Beings; and the (what to call it I know not) Condition of the Body must, at the Resurrection, be adapted to the next State, so that the Beings may live eternally. As the Body of Man is kept alive by the Light and Spirit in this Machine, and as when 'tis to rise again, *Job* xiv. 12. the Machine of the Air is to be laid aside, that Body must then be supported by the ineffable Light and Spirit, as the Soul is. Thence of *Christ*, *John* i. 4. *In him was Life, and the Life was the Light of Men.* Thence, *Isa.* lx. 19, 20. *Jehovah* shall be their *Shemosb*.

I think innate Ideas could not be proper for the Soul of Man; his Ideas were to be freely and evidently raised, either from Revelation or Sense, or deduced, whence he had a Power of chusing. As, for Example, the Belief of a God was to be the chief Condition of his Salvation: If that had been innate, it could have been no Mark of Choice, and so no Article of a Condition; and as the Belief of a God, with all his Attributes, once fixed in Men, would have set him right, by the Assistance of Reason, to have deduced all necessary Knowledge, such as that no other

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ther Being, or Thing, could be, or have any Powers or Properties, but from him, that all Things were subject to him, Man had not been a free Agent.

If Man had a Power in him, of knowing what has not come into his Senses, or by Deduction, he would know as God knows; nay, I think I may say, more; because God has created, formed, and sees every Thing: This was the Bait *Satan* tempted Man with; and if we suppose there is innate Knowledge in him, of some principal Things, how shall Man know which those Things are, or when he knows, and when he imagines; or how shall another know how to believe any Thing from such a Man, except he give his Evidence?

The Works, that is, the Agents of God, in this material System, are suited to the sensitive Part, as God is to the Soul or Mind; so that there was to be something, Distances consider'd, near an Equality, to captivate the Soul by the Senses, as God was to captivate the Mind by Reason; that it might be for the Honour of God, that the Compound-Creature, called *Man*, owned him. All other Temptations are common to Beasts and us, except that which produces Covetousness, which Vice
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is below them ; few of them hoard, none hoard for more than the Winter Season.

If the Body were but an Instrument to procure Ideas for the Soul, *viz.* of the Machine, the Agents in this System, of their Actions, of Creatures and their Actions, to enable the Soul to reason about them, and by its Necessities, and so its Ties, or by its Sensations, and so by its Appetites, to put the Soul upon Trial, whether it could keep the Body, those Parts framed to procure Supplies, to propagate, &c. within the Bounds of Property and Rules of Reason in Society ; so that it were but a cloathing of the Soul : Then the Machine which actuates this System, carries on Vegetation, Production of Animals, &c. is only to separate, collect, and prepare the proper Matter for cloathing, and repairing the Cloaths of Souls. But if the Body be a Being which is to have its Appetites, &c. refined, and is to accompany the Soul hereafter, and is to exist, perceive, and act, in another World ; and the Machine, the Air be a Vice-Roy, and be framed to shew Power, Personality, &c. and the Body be to furnish the Soul with Ideas of it, to enable the Soul, from these borrowed Ideas, to frame other higher Ideas, and to make Deductions about their Creator, and to

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to put compound Man upon the Trial, whether he will follow the Sense of his Body, and conclude the Machine a Party or Supream, or the Reason of his Soul, and acknowledge God ; and that this was the Test which determined the Fate of Man : It will put us upon new Enquiries.

Whether the Angels are unbodied, and each only such as the Soul in a Man will be when separated, and when they are sent hither, and employ'd here, only assume Bodies to become visible to Man, or to take in Ideas of Matter here, or they have, besides Spirit, such Bodies always annexed, as the Bodies of Men will be ; we must suppose, that the *Essence* supplies them with Life, and with Power of acting, receiving, and conveying Ideas of such Things or Actions as are of Use to them to know : Because, I think, there can be no Mean between the Power of the ineffable Influence of that Essence, and the Power of Irradiation and Circulation of Matter in Mechanism ; and because it is sufficiently revealed, that Men, whose Bodies want the Air for Life, and other Necessaries for Supplies here, will hereafter receive their Life and Supplies immediately from God ; and as the Organs
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and Parts of the Body receive and convey Ideas by the Help of the Light, Air, or Spirit, and other Parts of Matter, it is sufficiently revealed, that his Essence will supply Men hereafter, instead of Light, Air, &c. with the Power of taking and conveying Ideas. But whatever Powers created, unbodied, or imbodied Minds above, have, or we shall have hereafter, of acting, perceiving, or knowing; these imbodied ones here, were to have no other Ideas but what came in by the Senses of the animal Part, and consequently could have none of the Existence, Powers, or Actions, of other Minds, or Things unseen, but, comparatively, taken from itself and those Things seen or understood. Therefore, to answer this State of these Creatures, it was not only necessary to have a Machine which was to keep the animal Part alive, and also to produce Fruits and Creatures, circulate Water, &c. to supply their Decays, and to convey Ideas to them of such Things as concern these Actions, or the Body; but also that something in this System should be framed to furnish them with Ideas of what was necessary to be known or believed of another State, and of the Beings in it, and of the different States or Conditions of Light or Darknes,

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Darkness; which they themselves were liable to.

A Being which is infinitely perfect, needs nothing, nor depends upon any Thing else for Happiness; created Beings must be subordinate, want something of Perfection, depend upon the Being which created them, and must have those Things which were intended to make them easy or happy, or want Ease or Happiness. Man was not created perfect, nor in Possession of the State of that Degree of Happiness intended for him; but was to acquire that State by Obedience; was to live in a State of Probation and Dependance for a Time. And besides, their Bodies and Souls being supported and enabled to receive Ideas, &c. besides their Capacities of performing Obedience here, and Enjoyment of Happiness hereafter, there was to be something to support the Mind in this State of Trial, that it should not yield to the Body here. The Pleasures of Sense were not sufficient nor durable to satisfy his Mind, nor had he any thing to depend upon for that Satisfaction hereafter, but what arose from the Ideas of Power, Justice, and other Perfections of the Essence, and an Assurance of the divine Favour. His Mind was adapted to his State; and those
Ideas,

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Ideas, and that Assurance, were made sufficient to please his Mind in this State ; therefore there was, upon this Account, an absolute Necessity that he should have some means to borrow Ideas from, to form Ideas of God, tho' not adequate to God, yet as high as his Capacities were able to admit.

From the Series of Things, it does, and will more fully appear, that Man was made and placed here to qualify himself for hereafter, by acquiring the Knowledge of his Creator ; and the Effect of that Knowledge, was to appear in his Actions. They were not to live here, like a Commonwealth independent of a Sovereign, and only be civil to one another ; that was not the Nature of their Trial.

We have asserted, that the Ideas of real Things, or Actions, come into the Soul by the Perception of the Senses, or from Revelation, by the Help of some of those Ideas ; and Man hath none otherwise, nor can he raise an Idea of any thing animate or inanimate, either all together, or in Parts, which he hath not perceived or had by Revelation, as aforesaid. And there is a Power in the Soul, which is the same as the Eye is to the Body, sees what comes in by the Senses, and what is revealed by
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the borrowed Ideas which had come in by the Senses, and nothing else ; so it cannot be sure that any thing else is true. There is another Power in the Soul, of recording these Ideas which have once come in, and of calling for them, and producing them for Evidence, upon Occasion ; then, and since, of having them renewed, or restored, by the Relation of others, by Representations, &c. since, by committing them to, and perusing the Writing. There is another Power in the Soul (which I think they call Reason) of comparing the Ideas of Things which come in immediately from the Perception of Things present, or of those produced by Memory, or of those restored by the Relations of others, or by Representations, or by the Writings of Self or others, and of weighing them. The true Knowledge of the Works of God, in his Creation and Formation of those Parts which are made his Agents, of the Law or Duty which God appointed to the inanimate and animate Parts of created Matter, and the Services and Uses of the Things created and formed, was *Adam's* Perfection, and enabled him to reason justly. How he came by that Knowledge, is to be considered.

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Where a proper Degree of sensible Knowledge and Revelation are used together, there Reason is determined to those Resolutions they call Instinct about God, a future State, &c. So *Heb. v. 14. who by Reason of τῆν ἐξουσίαν use have their Senses exercised to discern both Good and Evil*; where there is nothing but sensitive Knowledge, to what they call Instincts of Sense. Reasoning upon Evidence, is from God; reasoning without Evidence, or upon false Evidence, is from the Devil, was his first Crime, was the first in Man, and the Cause of all Error, in all succeeding Generations. Thence the Devil is the Father of Lies, &c.

If you break any Link in the Chain of revealed or natural Truth, and put in an imaginary one in its stead, and reason upon all the rest with that for one, all the Results will be false, and lead you into many Evils. So your Reason was depraved at first, and so it has been even since, and will be, till such are weeded out. This caused original Sin, (of which hereafter) and this is the Cause of all Sin: No Man can sin till he first imagine; for we not only always imagine before we Sin, but just before we commit any or every Sin. Nay, the Imagination must continue till
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we commit the Fact : For if the Action of Reasoning justly interpose, the Action of Sin is prevented ; nay, even if it break in during the Action, we stop there. So if imagining in the Soul of Man be not at first a Sin, till it is a fixed Sentiment or Opinion, or such a first Beginning, because he has two Parts, be not a Sin till the second Part comply ; it is at least the Cause of Sin when the second Part, does by overt Act comply, or put the Judgment given upon Imagination, in Execution. *So lead us not into Temptation,* is keep us from imagining.

Much has been writ about the Perfection of Man in his first State. I have attempted to give a few short Hints ; I cannot well enlarge here ; I still hope some will more fully shew what he was, and what he was not ; what he could be, and what he could not be ; what could be, and what could not be, in Man. I shall attempt to consider occasionally, what he could know himself in a short Time, and what he could not know ; what Information it is likely would be given him, and what would not be given him while he was in a State of Trial ; by what Means or Methods he could not be informed of this or that, and by which

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he could ; what he could remember of Things taken in during so short a Time, and what not ; what Helps it is likely would be allowed him, and which not ; so, what he had, and what he lost.

Before we find Man was put in Paradise, it appears, that there was a general Grant or Dominion over every living Creature, and over the Earth, Fruits, Plants, &c. which because the Man could not enjoy or execute himself, it is explained the next Verse, that their Posterity were to replenish the Earth, and subdue it, and exercise Dominion, &c. With respect to Creatures, this has a double View ; one Part of each Class of them was to be for Use, and the other Part, which destroys the useful Kind, or seems otherwise noxious at Land, was to be kept under. So of the vegetable Products, the one Part was for Use, and was to be cultivated, and another Part seems useless and noxious, and was to be destroyed. So of the hidden Treasure : I have seen a MS. which shews the Use of those of each Sort which seem noxious, or most so, and proves that they were, and are as much necessary for the Good of Man as the other Sorts, those for bare Food excepted ; but the Heads are too many

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and so too long to be inserted here. I insert this Grant and Explanation, only to evade several foolish Notions that Men were prohibited the Use of Creatures, that the Nature of Beasts and Things were changed at the Fall with Man; and to shew that whether the first Man stood or fell, this was determined.

If we consider the Evidence Man had of the Existence and Power of God, we shall find that limited in Proportion to his State: Every Thing and Creature, except *Eve*, was formed before *Adam*; he saw nothing of that: Nay, it does not appear that he saw the planting of Paradise; but found the natural Agents at work, and Creatures, by their Assistance, producing one another; Plants producing Seeds, and those their Species, &c. What Appearance God made himself known by to *Adam*, might inform him of the Personality, as it appears he did after the Fall, with the Means of Salvation joined: But that Appearance, with Words, could give him no Idea of his Power, other than comparative, by the Ideas already taken from the Power of other Things: Indeed God might have shewed him his Power, by commanding that in the System, as *Moses* for him did; before he un-

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derstood the mechanical Motions or Courses of the Heavens, Orbs, &c. that would have been no Evidence; indeed, after he understood them, it might. But we have no Evidence of that; nor does that seem consistent with the State of his Case and Freedom: Indeed, God's foretelling the Formation of *Eve*, and the Act of bringing her to *Adam*, was next to ocular Demonstration to him of the Power of God over their Species (that *Adam* acknowledged, when he said, *This is Bone of my Bone, and Flesh of my Flesh*; and in his Confession, by saying, *The Woman thou gavest me* :) And when God made each Species of Beasts come before *Adam*, that gave him Demonstration of God's Power over them. And it is very likely he made them some Way exhibit the Design of him their Maker, in forming their Parts, viz. the Manner of their Living, and the Ends for which they lived; and the Impulses upon each Sort of them, which have been called Instincts, for those Ends, which, if it was done, would give him a Demonstration of his Wisdom in them. Whatever other Knowledge *Adam* had, must be by Observations of the Agents or Works in this System; Informations about them by Words, or by Emblems,

blems, in Appearances, by Miniature, or Things borrowed or placed to represent the Things, Motions, and Powers, in this System, to convey the Knowledge of them in less Time, and after Knowledge, that the whole was a Machine, and how it acted to carry Ideas of it to its Maker; and by Things substituted for Memorials, to restore Ideas of Things made known by Relation, Action, or &c. and necessary to be remembered by Sacraments, &c.

Before we can consider Things in Paradise, where we suppose Religion began, it is necessary previously to consider a few Things. As God is, as we say, a Spirit, and is a God of Spirits or Souls, is the only Supporter of Souls, but is now only perceived, served, &c. by the Soul in Idea, so the Machine and all Matter was made for the immediate Service of the Body; but the Ideas of it for the Use of the Soul, and many of them to raise Ideas of God. Hence many of the Sentences and Words in Scripture have a double Use; where it seems only to be applied to the Affairs of the Animal, it is also to be applied to the Soul of Lives; where it seems only to be applied to those Things which represent God, it is to be applied directly

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to him ; because as each of those Creatures was composed of two Beings, of Body and Spirit, and was to take its Ideas from Matter, add apply them to Spirit ; and were each Part to do its Part of the Duty here, or if they erred, each Part in most Cases was to concur in the Crime, and each was to have its Share of the Happiness or Misery, here, or hereafter ; it was necessary, though perhaps in many more Cases at first, and so downward till *Christ*, than now, that it should be so ordered, that each Part of this Being should have its Part in each religious Act, as Representations, Sacraments, Services, &c. That is, the Animal should have a material Object, or Action, &c. and the Mind an Object or Action conform to the Idea of that material Object or Action. And because, even when there were but two, much more in Society, the Example of each is an Incitement to the rest, as the Actions of the Mind could not be seen, such Action as came under Inspection, was, on that Account, necessary. After the Fall, there was Occasion to exhibit the Means and Manner of Man's Redemption by outward Objects and Acts, because one Part of that was to be performed so. When

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the Objects from whence the Ideas of God were taken came to be abused, and were taken for Originals, as they who fell into that Mistake used outward Objects to represent them and their Motions, Powers and Objects, there was a further Occasion for those who kept the right Way, of outward Objects and Actions, to shew that their Service was paid to the true God. There was another Custom, which at first became necessary for Want of other Means, to preserve Memory of Persons or Things revealed, Relations of Facts, Oaths, Covenants, &c. That was substituting a Tree, or Species of Trees, a Species of Creatures, a Heap of Stones, or, &c. not always as a religious Act, but always as a Memorial, a Register, a Testimony, a Witness of the Person or Thing revealed, of the Fact, Oath, Covenant, or, &c. which, in a great Measure, ceased, when, and where Writing was used. Hence, in the History from the Beginning downward, the Descriptions or Precepts generally mention the Representation, the bodily Part of the Action, &c. and because Men have lost the Knowledge of the Design of those outward Things or Acts, they had almost concluded the Soul had no Share in the

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Actions or Service ; and some think now, the Body ought to have none.

○ The Time of *Adam* and *Eve*'s living in *Eden*, and every Thing which was there, or was transacted there, which did not immediately concern the Race of Men after Writing was, is omitted, or expressed in gross, to be deduced ; the Motions and Powers of the Heavens were not only understood, but they were described in Writing and Emblems, or Representations of them framed in the Tabernacle, and after in the Temple. *Josephus* of the *Jewish Wars*, Book VI.—describing the Temple, “ There was delineated in it the whole Course of the Heavens, except the Signs.” So the Description of what was in *Eden* to that End, and in what Manner it was done, was of no great Use. The Method of recording, or raising the Ideas of Persons, Things, or Actions, used before Writing by Substitutes, when they were recorded by Writing, or Emblems of them placed in the Tabernacle or Temple, and when they had the Use of Writing to record such Things after, was, in a great Measure, useless ; the Covenant had been renew'd, and was recorded at length. The Emblems of the Agents, and the Manner of the Performance of it were recorded, formed,

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formed, and placed in the S. S. of the Tabernacle and Temple. The Laws about Sacrifices, Purifications, and whatever concerned that Covenant, perhaps with some Additions, were recorded, Emblems were appointed, &c. The Relations given of the Things and Transactions there, are very short, because they, at the Time of Writing, were traditionally known. We must suppose that *Adam* and *Eve*, after their Fall, had as much Sense as any now have, and had their Memory to retain their Language; and if Paradise was so planted from the Center to the Circumference, as to represent Things, Motions, Courses, Distances, or, &c. as we call it now, by Way of Plan, to remember, (*Curtius de Hortis*, Chap. 9. p. 145. "Have not the Gods themselves done these Things? Father *Bacchus* in *Nisa* a Mountain of *India* planted Planes and Laurels adjoining to the Temple; in doing which, he took up as much Ground as would be sufficient for a middle-sized Temple; as *Philostratus* writes. *Eschenbacks Academic. Dissertation*, 197. But to all Temples there were added Porches of Wood planted with Groves. See *Geo. Fabricius in Rome*, Chap. xiii. *Rosin*, Book 2. *Antiq.* Chap. 2. There was scarce a Temple of the Antients without

out a Grove ; that the Gloom of the Place might strike a greater Religious Awe, as *Minellius* well observes upon the first Book of the *Æneid*, v. 445. but also within the Temples themselves, there were Trees planted about the Altars according to the nice Observation of the above cited D. *Saubert*, Chap. 16. of Sacrifices. The Original of this Rite of Groves being planted about Temples, I conjecture to have been derived from hence, that at first all sacred Rites were performed not in Temples but in Groves : Whence after Temples were built, &c.") The Ideas of the Place itself, and its Parts and their Uses, the Things, or Emblems, or Actions, or Relations, which they had heard or seen, or were any Way conveyed to them, would be handed down to their Posterity, that whenever they saw any Thing, or Species of Things, which had been made a Memorial of any Person, or Thing, or Action there, it would raise, or renew the Idea of that which is represented, or was an Evidence of ; that if *Adam* was instructed by a Garden's being made a Plan, he, and his downward, would instruct others by planting in the same Manner, that they would imitate such Things as they thought were to be imitated, practise such Things as they thought fit to be practised, perform such Actions as were commanded, and,

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and, as Parent, Prince and Priest, pursue and teach the Knowledge of such Things or Actions, as they thought fit to be known; and that their Posterity would be as ready to enquire, as they could be to inform them of what they had seen or heard, and what had been transacted there, what Condition they were in, what Obligations they were under, what they were to know, and what they were to do, and so downward, and some of them would pursue and practise, some neglect, some make good Uses of their Knowledge, and some bad ones. After this traditional Knowledge was partly corrupted, and partly lost, it pleased God to explain some of the most important of them, and give some Hints of some of the rest. In those Points where the Description is short, we must do as we do in taking Altitudes or Distances of Objects, where their and our Stations are fixed, try to get such Parts of the Triangles, as with things at Hand, and proved, will prove the rest. Besides what is deducible from the Justness and Goodness of God, the Care he would have of the first of the Species, and his Assistance, as far as it was consistent with their Freedom; we ought to consider what sort of Evidence ought to be allowed to explain them, which I think may be, 1. The
Meaning

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Meaning of the Words in those Descriptions. 2. The Practice or Usage of the Servants of God recorded in Scripture. 3. The Representatives God has since made, and explained, or ordered Man to make under those Words or Names, recorded as aforesaid. 4. The Explanations God made in the renewing or repeating, what in Substance was contained in any of those short Speeches or Hints. 5. The Usage, though partly, Abuse of things, under such Words or Names by Apostates, also recorded in the Bible. 6. That from the Writings of the *Chaldee Jews*, when the Words they now translate falsely, are set right, such as Angels for *Aleim*, &c. 7. The Practise of the *Heathens* in those things, with their Abuses, as recorded in their Writings, Emblems, Inscriptions, &c.

We know by two short Hints, and the Explanations of them in the later Scriptures, that there were two Covenants, which were made before Man, or a first and second Part of one Covenant; the second Part conditional or provisional, if the first should be broken; and that they were published in *Eden*, and the several Institutions were appointed, 1 Cor. ii. 7. *But we speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World*

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*World unto our Glory. 2 Tim. i. 9. Who hath saved us and called us with an holy calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began. Titus i. 2. In Hope of eternal Life, which God that cannot lie, promised before the World began, 1 Pet. i. 20. Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you. But we know not, that there were any after; what we have further upon that Head, were only Renewals, upon fixing the Line of Christ's Parentage, or, &c. and the written Law was but regulating Man's Part of that Covenant with some Additions, which Corruption then had made necessary; if nothing but the two first Hints were mentioned, it would follow from the Justice and Goodness of God, that before he made or published a Covenant, made by the *Aleim*, or before the first Man could enter into that Covenant, to perform Conditions on his side, that he should have sufficient Time allowed, and sufficient Means and Opportunity, to acquire a sufficient Degree of Knowledge of God, of his Wisdom, Power, &c. and, as we suppose, the chief Part of Man's Information before Writing was in*
Eden.

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I N T R O D U C T I O N. lxxiii

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Eden.

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Eden If any one pretends, that Men before Writing were ignorant of God, let him read or learn to read, and understand the Speeches of Men, who were not inspired, in the original Book of *Job*, and I dare say, it will cure him. And as it will appear, that the Subject and Manner of his Tryal was about the Power of God, and the Power of the Heavens; it follows from the same Reasons, that Man should have the same Means, and acquire the same Degree of Knowledge of the Nature of those Powers, which were to supply them, and a competent Idea of every thing, for which any Word in that Covenant was substituted; else, if they had been ignorant of the Manner of the acting of the Heavens, and had only been sensible of the Benefits they received from their Powers and Actions, the Crime of supposing some extraordinary Power in them at first, and of worshipping them after, had been less. As I have said in the Introduction to the second Part of *M. P.* p. 13.— by Degrees they will shew us, that there had been Revelation of the Motions and Powers in this System, from the Beginning or before *Moses*, without Writing. If any one doubts that, let him now, when those Points are made intelligible, consider the vast Degree of Knowledge

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ledge of these Powers, which those Persons in the Book of *Job* shew, and he will be forced to own that such Degree of Knowledge of them came by Revelation, and could not come otherwise.

As God taught Man to write, we will suppose that he also taught Man to speak. Any Sound or Sounds pronounced by the Motion of the Breath from the Lungs, and formed by any Position, or varied by various Positions of the Parts of the Mouth, might at first hearing be agreeable or disagreeable to the Ear, but could never raise any Idea of a particular Thing, Action, or &c. till after the Thing or Action was perceived, and the Word was pronounced, and it was resolved or agreed that that Sound should be constituted to serve as a Signal or Representative by help of the Memory, to recal the Idea of the Thing, Action, or &c. to one's self, or others who had perceived the Thing or Action, and had agreed to use that Signal, so to form Sounds for the Ideas of Things or Actions which came under his Senses. After *Adam* had perceived, or understood Things and Actions about him, and had raised a few common Ideas of them, 'twas in his own Power to join those Ideas, to divide them into Parts, to extend or contract

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tract them almost infinitely : And it was in the Power of a Second, who understood those Things and Actions, for which they had substituted Words ; and also other Things and Actions, which the first had not perceived, and so did not understand ; and so in the Power of God from those Ideas of things perceived, or Words formed for them ; or from Representations of the Things or Actions in Miniature, to convey Ideas of the Things or Actions to Man, which he had not perceived, or did not understand ; so, as Words convey no Ideas till they are constituted for Things or Actions understood, or by the Help of those acquired Ideas and Representations, they are applied to other Things or Actions ; Man must have his Information or Knowledge of the principal Things, Motions, or Actions, either by Observations of the Things, which must have required many Years, or of the Representations of them, by other created Things resembling them in Miniature, &c. or of Matter framed for Objects supernaturally, that is, Representations framed on Purpose. As Man could come at the Knowledge of Things within his Senses ; so we suppose that God taught him by emblematical Representations to frame Ideas of Things and Actions which were

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were necessary for him to know, of those which he saw, and were difficult to understand, by small Things; which were like Drawings, and of such as were out of the Reach of his Senses. As Words were made Substitutes to convey Ideas of Things seen, so God made, or substituted some things seen, Representatives of things unseen, one at fewest, such as we call a Sacrament. And that which could not be represented by natural things formed and placed, was done by Appearances of Matter framed for Objects to answer those Ends. And though the Faculty of Memory to a certain Degree, be one of the Powers given to Man, yet as things once known are supplanted by new Objects; we will suppose that God taught Man the Method of remembering some of the chief Things, by such Methods of making things here Substitutes, which were in use before Writing: So by things present, to keep in Memory things revealed; as he has more fully by Writing, since. And we will suppose, that it was no more unlawful or superstitious, if they had not been instituted by God, to use such Helps at that time, when no Writing was, than it is to use Writing, Drawing upon Paper, &c. since, or now. And that

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it was no more a Crime to bow, when they came to such a Tree, or &c. which was substituted for a Name, than it is to bow when you see the Letters, or hear the Sound pronounced now. Methinks, I hear some self-sufficient Fools already cry out, Popery ; because Man at first, or we now, can have no Idea of the *Aleim*, &c. of which hereafter, without Helps ; therefore we must have no Helps ; and because we can have no other Ideas of the chief Objects, but borrowed ones, in Order to be Christians, we must borrow none ; I mean, not of our own making, but of the *Aleim*'s making or ordering ; for fear we shou'd, as many have done, abuse them. So we must have no Ideas of those very things, the Knowledge whereof to us is eternal Life, & *e cont.* a Caution fit for such to give.

I have said in the Introduction to the Second Part of *Moses's Principia*, p. 43. it will at some time be shewed, that the *Heathens* took their natural Religion and Philosophy from the Worshippers of the true God : My Subject leads me to perform a great Part of this. I shall venture to say, that there was scarce any one Act which the antient *Heathens* in their Service

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to the Heavens, did, but there was some Foundation before them, for that, or something which bore a near Resemblance to: Where they missed, they aimed at something, which, when applyed to the true God, had been right and true, though then somewhat obliterated. Except that in personal Imitation of the Power of Production in the Heavens, they fell into that of unnatural Lusts.

If any one wonders how this could be, he may see that there is nothing so good which cannot be corrupted, misrepresented, or abused. There is no great Wonder that Truths revealed by Words or Emblems, and handed down by Tradition, were by the great Efforts made against them, perverted; the Devil had nothing else to do, to destroy Mankind. The things which were exhibited by God to Man in his State of Innocence, to give him Ideas of himself, of the Essence in the Trinity, of the Heavens as an Emblem of that Essence and Trinity, of Good and Evil, of another State; nay, those Things which were revealed to them after the Fall, when *Adam* had supposed Powers in the Fruit, from the Heavens; and they were in a Manner prescribed to acknowledge that what it

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had, came from God : when Man had forfeited his Body, and the Manner of the Satisfaction was to be shadowed by the Life of Beasts, and finished by the Blood of human Sacrifice ; when something instead of the Tree of Lives was exhibited to represent the Essence and Trinity of Persons, and the Substance of Man taken into that Essence ; so the Means of Man's Redemption and Salvation : They were by their Posterity, who mistook the Object, and abused those things, by applying them to the false Object, made the Means of their Destruction. From the Representations of the Essence and Trinity, and their Powers, &c. in Paradise by Trees, &c. they made those Trees, &c. Emblems of the Essence, Trinity, and Powers in the Heavens. From the Representation of the Figure, Parts, Motions, Powers, &c. of the Heavens, by a planted Plan in *Paradise*, they made Groves, Trees and their Fruits, so planted, sacred Representations of the Heavens. From the Representations of the Essence, Trinity, and Powers, in the Essence of the Heavens, they fell to worship them. As the supposed Power in the Fruit had been imputed to the Powers in the Heavens, or Fire ; from the Revelation of
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the Manner of sacrificing to God by Fire, they fell to sacrifice to Fire, by Fire. From the Revelation of the Manner of sacrificing Fruits, to offer them to the Heavens. From that of the Manner of Atonement, not only to offer the Shadow, the Sacrifice of Beasts, and their Blood, but their First-Born, and their Blood ; and held Feasts of Blood. From the Representation of the Trinity, by a Vision of Beasts and Man emblematically, to represent the Trinity of the Persons, and Man taken into the Trinity, to make those, Representations of the Trinity in the Heavens : And the Figure of Man, whatever it was at first, low down for an Intelligence, and I know not what ; and consequently to make those and such Species of Beasts sacred to the Heavens, and to worship them. The Brazen Serpent which *Moses* set up to cure those by looking upon it, who were bit by the Serpents of Fire, was made an Object to burn Incense to, till the Reign of *Hezekiah*. Nay, as I said, need we wonder, when the very Writing which was to record the Demonstration of the Power, and so the Knowledge of the Essence and Trinity, and set Men right in those Affairs ; nay, even the written Account of the Manifestation and Suffering

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of *Christ*, which was to establish the Christian Religion, are perverted and made use of to destroy them?

But lest it should be thought that I have supposed Men in the present Dispensation more favoured than those before, I must declare, it appears to me as if God had, if one may so express it, limited himself that the first Man and all his Race since, who would attend the Means, should at each Time be in a State of Freedom or Option, upon reasonable Evidence, whether they would chuse the Machine or God. At first, the Evidence of the Formation of *Eve*, &c. mentioned before the Fall, the Alterations in the State of Men, and so in their Minds, &c. considered, seems to be equal to what was after. And that of the Promise, and of the Manifestation of it by the *Cherubim*, seems to be equal, all Things considered, to what was after. But before I can go further, I must take in another State of the Case. *Adam* and *Eve*, who were formed with Capacity for sufficient Knowledge, and Strength, after they had acquired that, and a Law was published, might have performed perfect Obedience: But if they had persevered till Children had been born, new Terms must have been made for them; for they could
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neither have Knowledge, nor Strength, so must commit Faults, and must either have those Faults allowed, or set off for want of Knowledge, or those Faults must be atoned for by some other : For if they could have observed the Law, after they were at Age, that without such a Condition in the Law, would not make up for their Defaults in Youth. Here was but one Precept, but as Numbers increased, the Precepts of the Social Law, &c. must have taken place: As the Fall intervened, in Mercy an Atonement was provided for them. After they were driven out of *Paradise*, besides Tradition of what they had seen, heard, and had been given in Charge there, they had no other Representations, but those of Trees, Beasts, Birds, &c. nor no other Books, except the *Cherubim* continued, but the Heavens, which made them study to preserve, and so on to understand the Evidence in them so earnestly ; nay, even after that Knowledge was abused by the *Heathens*, something of what they knew appears by the accurate Tables of the Motions of the Orbs, &c. which guide our Pretenders to Calculations now. In the Beginning, and so for the first Ages, Mankind lived together, and many lived to great Ages ; so that the

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State of what had passed between God and Man,* was effectually handed down; and though every Man was to proceed from a Child, and so by Degrees into the Enquiry after the State he was in, and the Terms upon which he was to get out, yet if his Parents were in an Error, he was liable to be seduced by them, to acquiesce in the Methods they had taken; liable to be deceived by his Preceptors; after that, by those who had Right to, or took upon them the Administration of the Priest's Office; or to be forced by those who had the Right, or took upon them, to exercise the Office of Ruler. And though a Youth once seduced, cannot easily reclaim himself, yet there would be some eminent Exemplars of Knowledge and Virtue, who would procure such a Reverence, that their Authority would be sufficient to rectify the Mistakes in Judgment, or Practice of any who were willing to be informed. This Evidence down, till it began to be obliterated, then that of the Flood, were, as one may say, considering their long Lives, Evidence enough of the Existence, Personality, Power, and Will of God, to those Races. But when a great Part of Men began to err in the chief Point,
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and not only separated, but divided into Sects, each Sect composed of those of the same Opinion, and that Communication between the Sects, and those who persevered in the right Way, even between one Sect and another, ceased ; and their Enmity carried them to Hostilities : Then, as God says, these were given up, all Possibility of reclaiming one in an Error, or of his reclaiming himself, except from that Evidence they had perverted, was at an End. But as this Virtue in Parents who persevered, gave their Posterity this Advantage, and the Vice in those who fell away put their Posterity into this desperate State, it follows that these Advantages and Disadvantages must come in Evidence, and be in some Degree Charges or Allowances in the final Account. But to return, when those Evidences among those who persevered, were nearly defaced by Abuses, by Force, and Length of Time, God gave a Commission to his Servant *Moses*, to shew his Power, and to convince Men of the Mistakes their Parents had made, and they had continued in, by a new Series of proper Miracles, and thereby renewed the Evidence of those first Things, and committed the Evidence of his Commission, those Miracles,

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racles, and so the Veracity and Power of him who gave him that Commission for the Evidence of those first Things, and what had intervened, which was necessary to be known in Writing to be permanent Evidence of those Actions of his then, and those before, to all Posterity ; and at the same Time by Rules in Writing, Patterns, Models, &c. substituted, re-established the temporary Atonement, a Suspension for all who were in, or would come in, before the great Atonement should be made. As Writing spread, this Evidence spread, and the Knowledge of the first Things revived ; so that we find Scraps of it (even with some early Mistakes, which are also in the latter Translations) in the Books of the Heathen Writers, which some of our Divines, in Despight of the first Revelation and Tradition, and the latter in Writing, labour hard to prove they had from the Light of Nature. And when the *Jewish* Race were in a Manner fallen away, *Christ* by his Example, Miracles, Rules, and great Atonement, put Mankind apparently upon a better Foot than the first Man, or the Race of those who persevered, were put. But considering all the Notions and Customs about the natural Powers and Wickedness which

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from Time to Time had prevailed, which *Adam* and many after him had not to struggle with, and all Things fairly stated, I think they have been upon the same Foot in respect of Equality, or Freedom of Choice. If we suppose the Method of Evidence and Tradition at first was not so clear as that of Writing, perhaps we may for the present say, it may be true. But the Numbers of Tempters, their Examples and Force, the Necessities of Men from their Numbers, the Shortness of their Lives, and the great Share of that spent in foolish Customs, supplying Necessities, &c. perhaps may ballance. If there be any small Difference in this, or between the Nature of Evidence, to those who saw it, or lived near the Time, and those at Distance: If in the first the Difference of Experience be considered, and in those after the Corruption preceding, and the Time before Evidence gets the better of Custom and Prejudice, and many other Things do not ballance it; no doubt the Ballance will be allowed. Indeed our losing the Knowledge and Evidence of the Heavens, by the Misconstruction of the Bible, and thence the Knowledge of them, and so the Knowledge of the Essence, and of the *Aleim*, or Trinity

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Trinity (for all the Ideas of them, are there conveyed under the Ideas of the Names from whence they are taken, not only by the Prophets, but all Men) with studying Heathen Books, and introducing Heathen Terms of Nature, of occult Properties in Matter, &c. has put us almost into as bad a State as the latest Heathens. The Vulgar may plead this in Abatement; but what others will plead, I pretend not to know.

As there is, if we call the Parts of Man two, a third Species of created Beings of the spiritual Kind, which was concerned in the fatal Part of the Transactions of Man in Paradise; it is necessary to consider how the Case stood between those Beings and God, and between them and Man. From Hints in Scripture, it appears, that they were Part of a Species of Beings of which those who stood, since, from their Employment are called Angels; and those who fell, and tempted Man, are from those Actions called the evil Angels, the Opposers, the Adversaries: And it appears, that they in their first State had greater Powers or Opportunities to know God and other Things, than the imbodyed Souls of Men, and perhaps long Experience, and there were no other Agents to tempt them.

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them, the Evil must arise in themselves, and they wanted not any Knowledge or Opportunity of Information, they were not limited to such a Degree as Man was, so had no such Pretence of a Temptation arising from a supposed Defect. The Scripture does not plainly express the Crime for which they were cast out, perhaps that Men might not have a Precedent for such a Crime; and it was not consistent with the Scheme of the latter *Jews*, to let *Christians* know what Traditions there were of that Affair, but other Nations have. The Time of their committing this Crime, is not exactly fixed; some make it upon the Publication of God's Pleasure to create this System and Man; some make it after the Creation of Man, and of course before his Fall. Whatever the Attempt or Fact was, they in that Degree of Light must first imagine that they had some incommunicable Powers in themselves, before they could have made any such Attempt, and even after, else they could not have persisted till they were cast out from the Presence of God. But for all this, it appears to me, by the Sentence pronounced upon them through their Agent, that they were not finally sentenced or excluded from the Benefit of Re-

Repentance, &c. till they had seduced Man ; and then upon that Repetition they received an unalterable Doom.

We are to consider the State God, in respect to these Adversaries, put Man in to at first, as if he had said, (if it was before their Fall) before his Angels, (if it was after their Fall) before the Angels who stood, and those who fell, as he did in the Case of the Trial of Job, where both are mentioned ; *I will create another System, and another Race of Creatures, to be called Man, who shall have Powers and Opportunities vastly inferior to what you have, and only give him a small Degree of Instruction and Information, compared with what you have had ; so not a Match for any of you who have fallen, or who shall fall : I shall give him a Law (and if one may presume to say) without further Interposition on either Side ; he shall persevere in Love and Obedience to me, to reproach any of you, and be a Rule to judge and punish any of you by, who have fallen or shall fall. And if any of you who have fallen, or who shall fall, and persist, and so tempt and seduce Man, and he shall repent, that will be a just Reason to exclude you from Mercy, and admit him into new Terms. And if you*

at any Time after attempt to poison the Race of Men with Notions of other Powers, that will be a just Reason for me to set them right, from Time to Time, by Miracles, or any other proper Method; and as any such Efforts made by you will aggravate your Crimes, so the Actions of those of his Race who shall, with such Counter-Helps, in Despight of all your Efforts, persevere, will still be a further Evidence against you, and a just Rule for me to aggravate your Punishment. So Man was planted where he could not see God, had proper Powers given to reason with, and proper Evidence to reason upon, and was to be proved, whether he would continue a Being which reasoned justly concerning him. Whatever induced *Satan* and his Followers, at first, to rebel, after that, they had a further Opportunity of knowing the Difference between God and them experimentally, when God cast them out of Heaven; and they were then in the Case of fallen Man, though their Powers of Reasoning might not be altered, yet the Circumstances of Things were altered, as Man's were, when he was cast out of Paradise; and they certainly made another Mistake in Judgment. The infinite Wisdom and Goodness of God, in finding a Method

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Method to reconcile the Offender, Man, and his Justice, was beyond *Satan's* Reach; when they attempted to lessen their Crime; or the Degree of their Punishment, by seducing *Adam*: and tho' they were then finally doomed, whatever they may think, in labouring to rectify that Mistake, they are still acting a mad Part, in tempting Man, and provoking God further. All that will come to Account in Favour of Man, and against them; for though they be doomed to Punishment, infinite Power is not limited in Degrees of Punishment. But, to return to Man; if *Satan* had stood neuter, and had not tempted him, it is very likely Man would have stood; but as he treacherously seduced Man, and Man, as soon as he saw his Mistake, was ashamed, and readily, upon the first Demand, confessed his Offence, and laid the chief Blame where he ought; I say, when *Satan* had done this Mischief to Man, God, whether he made, or did not make any such previous Declaration, was at Liberty: Nay, if he had not made a Covenant, was bound, by his Goodness and Mercy also, to interpose; and it was just in God, if I may be permitted to say, before an indifferent By-stander; or in the View of his holy Angels; to apply a Remedy,

medy, to appoint Means, to make up that, to put Man in as fair a Way of attaining Salvation; nay, perhaps, to put him in a better State: And even the Devils themselves cannot object against it, that Man is not reasonably saved.

So *Adam*, who had less Evidence, and a Tempter, and an Object to ground the Temptation upon, and a Pretence to endeavour to acquire a greater Degree of that which he thought he wanted, besides others, of which hereafter, who was overcome, sinned, and repented; or he who believes in God and *Christ*, if he sins, fears, and repents, hopes, and by Degrees comes to an Assurance of Mercy, the Love of God, and Confidence in *Christ*, allows that God had given Angels more than sufficient Powers and Means, and Man sufficient Powers and Means, attributes Evil to the Devil, and himself, and accepts of God's Remedy; judges and condemns the Devils who sinned, upon greater Evidence, without any Tempter, and where there were no Powers or Things, except themselves, to put in Opposition to God, or form a Temptation upon, and who had no Pretence of wanting any Thing a Creature could enjoy, and did not repent; and thereby justifies God.

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So those who do not believe, or believing, sin, and do not repent, tacitly assert, that God did not give sufficient Powers and Evidence to Angels to perceive him, and the Difference between him and them, nor to Men to perceive God, the Nature of the created Machine, themselves, and the Conditions they stand upon ; justify the Actions of the Devil.

Upon the Manifestation of *Christ*, the Devils were convinced ; and Men, who believe not that, carry the Offence further than they ; they believe and tremble. And it is false Reasoning that makes them, and Men who are desperate, take so much Pains to seduce others ; because they are to be judged, sentenced, and punished by Comparison with Believers, by the Behaviour of Man, either by his standing or recovering, when he has fallen. They think the greater Numbers there are of such, or the more Holy they are, the greater will the Shame and Punishment of them, the Devils, or wicked Men be. But there is Evidence enough already. However, it tormented them before-hand, to hear any teach or preach, to see any work Miracles, to see the *Jews* offer Sacrifice to God, or the *Christians* embrace the Atonement, and worship *Christ* : Mat.

viii. 29. *Art thou come hither to torment us before our Time?* Ibid. i. 24. *Art thou come to destroy us?* First, to make Men repent, and condemn us who never offered to repent; and lastly, to execute the Sentence upon us.

I think it was absolutely necessary that the first Man should know the Agents, Motions, and Powers in this System, upon several Accounts: First, that from them he might borrow Ideas to frame an Idea of that Essence and those Persons who created them and him, whom he was to endeavour to know, love, and obey. Secondly, As the first Part of the Law was given to these Agents, it was necessary that he should know what Laws and Instructions they had, that he might understand, that although they were Representatives, yet they performed continual Obedience to those Laws; and he must understand the Laws imposed by them upon all animate and inanimate Matter, that he might know that they yielded constant Obedience to these Substitutes or Viceroy of the *Aleim*, and so to them; that from their Obedience he might know who had the Sovereignty. And because their Obedience was to be a continual Pattern or

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Example to him and all Men, and is reinforced by *Christ*, in the Form of Prayer he appointed, *Thy Will be done on Earth as it is in the Heavens*, and it was necessary that he should know their Operations, that he might know the Wisdom, Power, and Benignity of God, in supporting and supplying his Creatures here, and from thence form an Assurance that he would, for such as confided in him, do the same hereafter. Thirdly, As he was to be tempted with Pretences of greater Powers than there were in this System, it was necessary that he should know what they had, or what they had not, that he might be able to stand, and liable to be punished if he fell. There are many other Uses of this Book. This was the chief in Man's Library; this is the Glass Man sees through; they had no other Books but themselves, the Creatures, the Representations, Emblems, and Substitutes, to help Memory, their Writers, which were carried down by Tradition. If innate Ideas, or Knowledge implanted in a supernatural Way, were improper for a Person who was upon his Trial, to reason upon, and deduce from, and as far as we can, judge; what was revealed, must, as it
has

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has been since, be done by borrowed Ideas taken from Objects seen and understood ; and that *Adam* had not the Benefit of long Experience, could not under a considerable Time, come to the Knowledge of this Machine without some Help ; perhaps, it might be reasonable, that they should be instructed some shorter Way. These, and the Evidence, which appears by the Community of Names, the Usage after, and many other Ways, make me suppose, that the Garden of Paradise was formed as a Plan, planted, watered and stocked, to represent by Figures and Symbols of Waters, Trees, Creatures, to *Adam* the Motions, Powers and Actions of this Machine, emblematically in Epitome, and perhaps something further.

What God by his immediate Power could do in Man, is not in Dispute, but what Man, as Man, could take. If God, by an audible Voice had revealed to him an Account of all the Things, all their Orders, Motions and Powers in this System, and what he had thought proper of another, and he had had sufficient Memory to retain the Words ; that would have given him no Idea of any Thing : If those Words had been committed to Writing, and he had been taught the Letters, and

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how to pronounce the Sounds, that would not have done any more. Wherever he begun, he must fix the Words to the Things, and so must begin with the Things he could come at, and easily perceive; that might easily be done: But when he was to take in Ideas of Things not easily perceived, or where the Idea was extended and complex, nothing but Similitudes could give Similitudes, or Ideas of the Similitudes of Things. For Example, first, in Miniature, we will venture to suppose that פטורי צצים "the Openings of Flowers" were made a Representation of the Irradiation of Light, (which they do better than a Drawing on Paper,) because we find them for that End in the Temple, and among all the *Heathens* from large Ones to small Ones, representing Stars. Whether the largest is that called the *Sun-flower*, or another, matters not. But that we may not be forced to depend upon Conjectures, whether it be the same or another, matters not; there are some Species of vegetable Trees, Shrubs or Plants, called by that very Name, *Isa.* vii. 19. הנהללים the *Irradiators*, upon which some of the sacred Emblems of *Ægypt* and *Assyria* were to light. And that the Irradiation is an Emblem of the Trinity: As this of the Heavens

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vens keeps our Bodies alive ; so they, as near as we can take the Idea, keep our Souls alive by the Irradiation of the Power of their Essence. So *Christ*, under the Representation of Light, *Cant. ii. 9. He looketh forth at the Windows, כַּצֵּיץ flourishing (irradiating) out of הַחֲרָכִים the Burning.* Though when *Adam* was to take Ideas of the Position, Situation or comparative Order of Things, it was not necessary that the Things used, should be of the same Similitude with those Things, whose Order he wanted to understand ; yet it was necessary, that they should be placed in the same Order : Nothing but Order could give him an Idea of Order, so of Number, Proportion, Magnitude, Distance.

With Respect to Order : The Tree in the Middle of the Garden might represent the Fire at the Orb of the Sun, which is the only visible, or at least the most visible Object of the three Agents : And there might be a Circle or Circumference of Trees close and thick, the Word expresses that ; and Rows to represent the Rays in and out, from Center towards Circumference, and from Circumference towards the Center ; nay, the Courses or Circles of the Orbs might be planted, nay, Representations of the Orbs, nay, any other Thing

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without Motion. And as it was also necessary, that he should know how, and by what Means, and with what the Trees, Fruit, &c. were formed and supplied, because that was Part of the Point in Issue ; and as Water is that which is circulated from the Abyss by the Machine, the Air, in Vapours, Dews, Rains, Springs and Streams to each Part of the Earth, and with which the Air detaches the vegetable Atoms, and carries them invisibly up the Tubes or Ducts, in form of Sap, to form or supply Trees, Herbs, Fruit, &c. And as it was also necessary, that he should know the natural Use of Fruit when eaten, and the Manner how it was applied, to supply the Parts of his Body ; as Water taken pure, and mixed with Food in the Stomach, or, in Form of Juices in Fruits, before it come into the Stomach, detaches and carries with it the Parts of Food into the Blood, mixed in the Blood, is that which carries those Parts to every Part of the Body, sorts them, and supplies the Fluids or Juices, and forms or supplies the Parts ; so the Waters might be so disposed, as not only to shew their natural Motions, Circulations and Use, or to represent the Motion or Circulation in the Heavens to Sense ; but to be, as they are, an Emblem of an
invisible

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invisibile Radiation or Circulation, or its Uses ; an Emblem of the Manner of conveying continual Supplies immediately from the Effence.

Adam, as I hinted before, besides seeing the Size, Shape and Colour of every Creature, must by some Means know the *Impetus*, which they call the peculiar Instinct, in every Creature, the Abilities or the Degree of its Power of Perception, Strength, Motion, Action, and the various Methods in which each applied them, some to be of constant Use to Man, some to be destructive of such as were so ; the Voracious to pursue, catch and destroy for Food ; the Passive to run, fly, shelter, or by other means, save or preserve themselves and their Young, Eggs, or, &c. and so the Use and Employment of every Creature, either by a long Observation or a forced Exhibition upon two Accounts. First, as he was to be tempted also with the Appetites of the Body, and as he was not to have an Opportunity to experience those Appetites or Affections to Children before Trial ; it was necessary that he should have an Opportunity to see the various Appetites, Uses and Ends in each Species of Creatures, that he might know
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the Forces of those *Impetus's* of what Use or Benefit each was to the Species, which for the Good of the Parent, which for the Issue, which for the Preservation or Support of the Issue. Secondly, before he could do what is contained under the Expression of giving Names to them, or a distinct Name to each, or at least before each of those Names would raise the perfect Idea of the Creature in himself, and so enable him to communicate the whole, or perfect Idea with the Name to another, and so downward ; or where a Creature represented various Things or Actions, and so gave several Ideas by several Names. The Discovery of one antient Truth never comes alone ; this discovers many, that those Names were given when the Language was first framed, because each Word for the Idea in a Creature, is made a Representative to convey that Idea, wherever it is found in other things throughout the Language ; so these Names express what they represent ; so this Manner of Representation and the Names are coeval ; and that this was immediately after the Creation, and that the *Hebrew* Tongue was the first Language, because in what we have of it, this holds, and in no other, which is preserved ; and it shews,
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he Ideas of the Motions and Actions of the Heavens, of the Actions of the Soul, of Man, nay, of God, were then taken from the Creatures ; and it shews the Deceit of *Herod. lib. ii. cap. 4.* & *Lucian de Dea Syria*, who would make us believe, that at first, the *Ægyptians* had no Emblems, and after that invented them, and make them say, that the Gods could not be represented by Images, therefore they took those natural things which resembled them most, to represent them ; and the Ignorance of those who have fallen in with that Assertion. 'Tis certain, that Motions, voluntary Actions, or distinct Appetites, could not be so well represented by Images, as living Creatures ; but 'tis as certain, that these also begun at the Beginning : And while they had an Object for each Idea, which changed not, the Idea could not be changed or mistaken. 'Tis otherwise now with Words in our Languages.

As God, the *Aleim*, gave the first Precedent, gave the Heavens their own Names, or rather took the Names of the Heavens, thereby to represent their Number, Actions, Power, &c. Whatever they, or Man by their Orders, substituted to give
Ideas

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Ideas of the *Names* or other things, which could not otherways have been so soon understood, or so well remembered ; they, or he gave each thing, or &c. the same Name as the thing it was to convey an Idea of ; all the People, both the Line of the *Jews* and *Heathen* downward, 'till Writing, practised this Method, till they had acquired a sufficient Stock of Ideas, and this had been abused, and Writing took place of it, where Figures, Letters are Substitutes to raise Ideas of Sounds, and Sounds Substitutes to raise Ideas of things. Great Pains have been taken to prove one of this or that Country, the Author of Letters, or some of them : It appears by Scripture, that before God made *Moses* write, the Patriarchs had Signets and such Marks among them ; and no doubt, there were Figures in the sacred Things mentioned. The *Egyptians* and other Nations used this emblematical Way of Painting or cutting out Figures, and some of each Country may have Right to a Part of this ; but that is nothing to these Sorts of Letters shewed to *Moses* ; they were perfectly adapted to the Words of that first perfect Language. Though the Usage of these Emblems and Figures, or Sketches of them, were universal ; yet

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as Things preserve longer in *Ægypt* than any other Place, by the Disposition of Things there, we have most of the oldest Evidence remaining from thence ; yet, that being near *Judea*, Writing took place there : But as the *Chinese* went off to a great Distance, before Writing was revealed, and had not that Help early ; they have retained something, or rather formed Marks, instead of many of the Figures of Things in the first Method, and from it formed a Sort of emblematical Writing.

It follows from all Circumstances that *Adam* must know that he was composed of two Parts, and what concerned them, and must be furnished with Ideas of all the States or Accidents which were mentioned, previous to his Trial : For Example, when God said, *In dying thou shalt die*, that *Adam* had a borrowed Idea of Death, perhaps had been shewed it by the Death of a Beast. There are some so tenacious of old Stories, as to think, that there were no voracious, nor noxious Creatures or Things, so no Death, before Man fell ; though, besides the *Impetus's* or Appetites, the Parts of every Creature shew how it was to live, and much the greater Part of the Species in the Creation could not

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have

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have lived, without eating others, till *Adam* fell, if he had fallen the next Day after he was made. No doubt, he knew, that the Part of him which was Beast, could, in the literal Sense die, be dissolved, and that the other could not ; and so, that this was to that only at first a Separation : And it is plain, he understood that double Expression, which has been misconstrued, *In the Day thou eatest thereof, thou shalt surely die* ; because, when he had eaten of it, he was not apprehensive of sudden Death. The Words, *In dying thou shalt die*, exprefs in the Course of Things or Time, in Opposition to *at once*, or *immediately*. If they had died then, the Design of the Creation had been lost. If *Adam* was ejected from the Garden, and so from the Tree of Lives, the Day he sinned, he died, became mortal, the same Day. He knew, that eating of the Fruit of the Tree of Lives was made a sacramental Act, and referred to something else. We must suppose he knew what an Emblem was, and did not rest at it ; that God had been pleased to give him some Idea of what was contained under that Sacrament, what immediate Change eating of that Fruit would make in him, and what that second Life was : That is, had

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had given him an Idea from some Representation, or Substitutes in that *Paradise*, what Company and what Pleasures there were in the other ; without that, it had not been *Eden* or *Paradise*. The Usage of the Word ever after, for a Place of some Degree of Vision, fully proves that. For, as this bore the Name and Idea of Heaven, it could be no otherwise, than as a Representation of the material, and from thence of the immaterial Heaven ; and after Man had Ideas of the Heavens, and what was in them, in the material and spiritual System, these were less necessary ; but such were continued to, and in the Tabernacle and Temple, *Hebr. viii. 4.—* *Seeing that there are Priests that offer Gifts according to the Law : Who serve unto the Example and Shadow of heavenly Things, as Moses was admonished of God, when he was about to make the Tabernacle. For see (saith he) that thou make all Things according to the Pattern shewed thee in the Mount. Ibid. ix. 23.* It was therefore necessary, that the Patterns of Things in the Heavens should be purified with these, but the heavenly Things themselves with better Sacrifices than these. It would be the most impious Reflection upon God, to suppose, that
Man

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Man was to be put upon a Trial, which was not only to determine the Fate of him, but his Posterity, without having a sufficient Idea of the two States, without knowing the Nature of his Reward, which was to encourage him to stand, and that of his Punishment, which was to deter him from falling. Or when *Adam* had fallen, can any one suppose, that the Acts or short Speeches of God to them, were not intelligible? For Example, that they did not understand what was emblematically couched under the Speech, *He shall bruise thy Head, and thou shalt bruise his Heel*; or the Act of God's cloathing them with Skins; or the instituting a Species of Trees, as a Memorial of publishing the Conditions of the Covenant, or of the Persons in it, or of Acts to be performed by the Parties, or the exhibiting the *Cherubim*, &c. When you see a Remain of *Ægyptian* Sketches and Scrauls, you immediately conclude, there is Wisdom, Mysteries contained in that, and would give any thing to have them explained: If the Emblems of these Acts, which are briefly explained in Writing, had been preserved, and the Writing lost, would they ever have been explained by us? But does it follow from that, that the
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one did not convey sufficient Ideas of the Things or Actions they were intended to represent to an *Ægyptian*, or the other to *Adam*? As those first Emblems were made by an infallible Judge, and as they were before the Science was corrupted, and as they were about the principal Things, no doubt, there is Knowledge most worthy our Enquiry, couched under them; and as there are Hints both sacred and prophane, which explain them, it is not below the highest Genius to pursue this Knowledge, because to understand them, or what they represent, will be no small Share of our Happiness hereafter.

I shall, in the Sequel of this Preface, make some Suppositions, and some short Explanations of Words, which are not necessary to the Subject before me, but are offered as Hints that some Things may be carried still higher than I shall carry them now. I offer not any of them for Evidence, to determine any Point, till the Suppositions be proved to be Facts, and the Words be sufficiently explained; I offer them only to such Readers as understand, or are capable of informing themselves of the Evidence which may be collected or deduced: And according to the

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Proportions or Degrees of Evidence each finds for each, and so of the Degrees of Appearance of the Truth of each, let them for the present pass. Perhaps when some Things, now dark, and placed between them and us, are made clear, they may also appear clear. The chief Use I intend to make of them at present, will be to trace down a few Words which will appear to be of Moment in the Discourse. I shall only go so far now in the Introduction, besides the discovering the State of Man, as to shew, that as there were Emblems of the first, so there were Emblems of the second or second Part of the Covenant, and such as come under the Consideration of this Discourse. But to return to the Text.

Gen. ii. 8. And Jehovah Aleim
יְהוָה planted *גן* a Garden in *עדן*
Eden Eastward, and there he
 put the Man whom he had
 formed.

It is likely at the first there were Trees,
 &c. irregularly scattered, without other
 Order than such Sorts as were proper to
 each Climate and Soil, upon the whole
 Sur-

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Surface of the Earth ; and the Agents had a general Commission to act, make them grow, and produce in every Place. But as we suppose here was not only particular Species of Trees, but that they were planted in a particular Order, so this Design, and the Execution of it, is immediately attributed to *Jehovah Aleim*, because we suppose the Transactions here concerned God, under those different Denominations. This Word עץ is applied not only to Trees here, and to one Sort, *Psal. civ. 16. The Cedars of Lebanon which He has planted ;* and *Numb. xxiv. 6. to Lign-Aloes ;* but *Isa. li. 16. to the Heavens. So Psal. lxxx. 15. and כנה Tabernacle which thy right Hand did plant. So Dan. xi. 45. to a Tabernacle ; Psal. xciv. 9. to Part of the Body, the Ear ;* so frequently to a People ; and *Ezek. xxxiv. 29. as a Plant, to Christ.* The Use of these Things was continued under this Word, by the Patriarchs, till the writing of the Law, and long after ; and some Representation made by the Heathens, supposed to be the Statue of *Venus*, by *Eschenback* in his *Dissert. Acad. p. 206.* and misconstrued a Grove, was prohibited by this Word ; *Deut. xvi. 21. Thou shalt not place thee a Grove.* Was *Adam* to be pleased and instructed by

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looking upon a Parcel of Trees or Greens, placed in ever so regular an Order, as they call it now, without further View; we might suppose he was to be as silly as Men are now. If this was to be his Instruction, his Wisdom was like to be very small; and we might even believe, that he might fall in love with a beautiful Fruit, as such. No, I must remind you, that there was a Necessity for the double Use of these Words, here was a double Creature to provide for. This and every Word refers to each. He planted for *Adam*, and for אדם the Soul. As the Plantation was to yield Fruit to please the Taste, and feed the Body; so to please and feed the Mind. גן "Garden. *M.* Protect, defend. גן Protector, Covering. *C. C.* Bed-Chamber, Tabernacle." The passive Meaning of the Word is, something enclosed, fenced round, covered, as the Trees, Fruit, Creatures, and Ground, in Gardens or Groves were, whence they are named. *Kirch. Concord.* "A Garden fenced round. *Paradise.* *Scap.* 1182. A kind of Inclosures, in which Plants are cultivated, and wild Beasts kept for Pleasure. *S. T.*—Such was that Paradise in which God placed *Adam*, planted with all kinds of Trees and Plants, and stocked with every Species of Animals. *Cod. Talm.*

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of the Tabernacle, 172. *Callimachus's*
Hymn to *Ceres*.

*Sacred to thee a beauteous Grove was
seen,
So thick, an Arrow could not pass be-
tween ;
By pious Grecians planted round thy
Shrine ;
There the Elm rear'd her stately Head,
and Pine
Coniferous, there the Pear and Apple
grew,
Sweet to the Taste, and tempting to the
View."*

But as עֵדֶן *Eden*, is coupled with גֶּן
Garden, here, and elsewhere, and used
jointly, or indifferently, I must settle its
Meaning. *M.* עֵדֶן "*Heden*, Pleasure,
Delight. *Chald. Targum*, Plur. 1 *Sam.* xv.
Job xxxviii. Circles, Chains, Bands, Bind-
ings, a Bundle, a Knot. *Kelim.* c. 20. 7.
Succa 13. 2. *Schab.* 33. 2. In the Book of
Daniel, Times, or Seasons. *C. Syr.* לְעֵדֶן
לְעֵדֶן from Year to Year." So Courses, Re-
volutions of the Orbs, which though it be
not the Signification of the Word in *He-
brew* for that Place, as a Symbol or Em-
blem, it was their Idea of it from the Fi-

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gures or Courses, like circular Chains described in it. But, to pursue the original Idea: Was Man to be prepared for his Trial by having his Appetites satisfied thus? As it has been represented, there appeared nothing but what these Words express, and upon this Mistake in the Tradition or Translation, the *Mahometans* have founded their Religion. What was fit for God, at first, to exhibit, and for Man to find Delight in? Green Trees, fine Flowers, or Fruits, beautiful Creatures, clear Springs, or Streams, of which below, or Objects to delight the Mind, or such as would give Knowledge of himself, of God, of a future State, of the Nature of this System, or such Emblems or Methods as revealed them? What to fallen Man but Knowledge emblematically, or any proper Way of the Means to recover him, who were to do it, what Methods were to be taken to do it, what he was to know, or believe, or do, upon his Part? I meet with one Hint from a Lexicon; *Roderino Syro-Chald.* “אֵת עֵדֶן he enjoy’d a spiritual Pleasure in *Eden*.” This is one of the traditional Secrets the *Jews* had from their Father *Jacob*; that they own, but have not yet explained it. *B. C.* 2405, cites *Jerusalem Targ.* Gen. xlix, i. “And the

the Tranquillity of the Garden of *Eden*. *Pol.* and the Felicity of the Garden of *Eden* what it is. *Targum Jonathan*. And the Shadow of *Eden* what it is." Let us see the Uses and Abuses of these Things in the *Hebrew Text*: Used as an Example of Cultivation, *Joel* ii. 3. *As the Garden of Eden before them, and behind them a desolate Wilderness*. As a Representation of, *Gen.* xiii. 10. *Like the Garden of Jehovah*. *Ezek.* xxviii. 13. *In Eden the Garden of the Aleim*. Of Knowledge and Grace, *Isa.* li. 3. *He will make her Wilderness like Eden, and her Desert like the Garden of Jehovah: Joy and Gladness shall be found therein; Thanksgiving and the Voice of Melody*. As a Place of Worship, Praise, Instruction, &c. *Lam.* ii. 6. *And he hath violently taken away his Tabernacle as the Garden; he hath destroyed his Places of Assembly; the Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Zion*. *Amos* i. 5. *And him that holdeth the Scepter of Beth Eden*. Thence the Country named, *Ezek.* xxvii. 23. As a Place of Sacrifice, as, no doubt, *Eden*, after the Fall, was, *Isa.* lxv. 3. *That sacrifice in Gardens*. Of Purification, *ibid.* lxvi. 17. *And purify themselves in Gardens*. Of Burial, *2 Kings* xxi. 18. *Was buried in the Garden*

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of his own House, in the Garden of Uzza. Ver. 26. Was buried in his Sepulchre in the Garden of Uzza. As Places where they had committed Crimes of which they should be ashamed, *Isa. i. 29. Ye shall be confounded for the Gardens which ye have chosen.* Glaffius 1257. C. "A Garden is a Place of choice Plants and Trees, especially that first Garden of Pleasure, which they call Paradise. The Church of Christ is called an enclosed or fenced Garden, *Cant. iv. 12.* a Garden, upon Account of spiritual Fructification; *enclosed*, upon Account of its Occultation in the World, *Coloss. iii. 3.* 1 *John iii. 1.* The same Church, with its Fruits of the Spirit, *Cant. v. 13.* is called Paradise. The Heaven of the Blessed, or Life Eternal, is called Paradise, as we learn from *Luke xxiii. 43.* — 2 *Cor. xii. 4.* — *Rev. ii. 7.* The Reason of the metaphorical Appellation is deduced from the great Delightfulness of that Garden, and its Plenty of all good Things." Whether Paradise is taken as an Emblem for two States, that before the Fall, of the State of Vision; that after, of a State between, where Souls of Men who have accepted the Means, should, by some Degree of Vision of the Trinity, as the first Man had in Emblem, be further fitted for Reunion,

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union, and full Vision, whether this be the State mentioned, and these be those, *Revel. xx. 6. upon which the second Death shall have no Power*, may be further considered.

But as the whole, and every Branch of the Religion of the *Jews*, grew there, they, as honestly as ever they did any thing, own it. C. פרדש *Chald.* פרדשת
 “ The being at leisure from all Civil Work, and given up entirely to Ecclesiastical Things, *Basra* 55. 1. פרדסא פרדס as H. 2. The Mansion of the blessed. *Chaggia*, xiv 2. also the mystic and metaphysical Theology of the *Jews*, (*Maimonides* תורה תלמוד the *Talmud*, or Doctrine of the Law. Chap. 1. H. יסורי התורה the Instructions or Reproofs of the Law, Chap. iv. 19.) is double Wisdom and נשמות Soul. פרדס *Paradise* Wisdom, a Sublimier Degree of Talmudical Wisdom. *Maim.* תורה תלמוד Chap. 1. *Eschenback's* Academic Dissertation, p. 199. *Of the Rise and Progress of Religion in Groves.* 200. These were the Hallowed Fanes of the Antients in which— they offered Sacrifices to God — and indeed if we would trace up the first Origin of this Rite, we must have Recourse to the true God himself that Greatest and Best of Beings ; who instituted *Paradise*

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dise a sacred Grove, and constituted *Adam* (as the excellent *Urfinus* Words it in his *Biblic. Arbor.* Chap. 47). the high Priest and President of the sacred Grove; and consecrated in it two Trees for a Public Testimony of Religion — p. 280. *Lucian* in his Book of the *Syrian* Goddesses— The *Egyptians* are said to have been the first, who had the Knowledge of the Gods, who erected Temples, and instituted Groves, and Solemn Assemblies. Independent of this, the memorable Grove of *Ammon* in the Desert of *Lybia*, consecrated to his Honour, abundantly proves the *Egyptians* to have consecrated Groves to the Gods, concerning which Grove and its Oracle, you may consult at large *Diodorus Siculus*, Hist. Book 17. Chap. 50. throughout. 2. *Curtius* Book 4. Chap. 7. *Strabo*, Book 17. *George Lucan.* Book x. 5. 514. and the following. *Eschenback*, p. 209. The *Greeks* without doubt had this Religion from the *Egyptians*. For the most Antient Worship of the Gods, even among them was in Groves, which *Lucian* again shews, treating of Sacrifices, when he saith, they first dedicated Groves to the Gods, then Mountains, and besides that consecrated Birds; afterwards, they assigned each his peculiar Tree. *Ibid.* p. 210. *Pliny*, Book 12. Chap.

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12. Chap. 1. Trees were the Temples of the Deities ; and from Antient Custom, the simple Country-folks, even at this Day, dedicate some prime Tree to God.—

Adrian Coquius's sacred History of Plants, p. 40. *Jos. Acoſta*, relates that the *Peruvians* worshipped Trees, Book v. Chap. 2."

Gen. 2. Ver. 9. *Jehovah Aleim*, יצמח made to grow out of כל עץ vegetable Matter הארמה every Tree למראה pleasant נחמד to the Organ for Viſion, and good למאכל to the Organ for Food, and עץ החיים the Tree of Lives alſo in the miſt of the Garden, and the Tree הדעת טוב of the Knowledge of Good and רע Evil.

And יצמח made to grow. The Agents made every Tree, Plant, and Herb, upon the Surface of the Earth grow, and this was claimed by the *Heathens* for them. *Scap.* 1708. Φύτιος "*Phutios* is an Epithet of the Sun or *Jupiter* ; according to *Hesychius*, by ſome it is conſtrued the Author of Germination." Whether their firſt, but
common

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common Growth, be attributed to the *Jehovah Aleim*, or they made the Trees shoot in particular Forms or Figures, we cannot determine, but shew the Custom of the *Heathens* after. *M. גן Arab.* "Gennin. a Gardiner, an Arbor and Maker. *S. T. t. 3. C. 1598.* Hence with the Latins *Topia* and *Topiarium* is to twist and plait the flexible and bending Plants into certain forms, Picture-wise or History-wise, as *Pliny* speaks, Book xvi. Chap. 33. of the *Cypress.*" So *Vitruvius*, &c.—The Art of making Arbors or Pictures, with Trees or Twigs, or Herbs cut and plaited.—*Plin.* — in the Likeness of Men, Herbs, or Beasts. "This Word is not only applied to Vegetables, but to Hair, Horns, Justice, and to *Christ*, *Isa. iv. 2.* The Branch of *Jehovah* be לְצַבִּי Beauty, and לכבוד Glory. *Jer. xxiii. 5.* a righteous Branch, and מֶלֶךְ מֶלֶךְ it shall reign King. xxxiii. 15. *Zach. iii. 8.* and vi. 12. *Syr. Splendor.*— and every Tree נחמד desirable. *M. Rab. מחמד* the Desire עולם of the World. *Arab. מחמד Mabumed*, as it were Famous, celebrated. *B.* Thence *Mabumed* has his Name, מחמד Concupiscent; an Appellation worthy such a Knave, who so extravagantly indulged *Concupiscence* and depraved Lusts, that he both permitted a
Plurality

Plurality of Wives in this Life, and promised his Followers the Enjoyment of the most beautiful black-eyed Virgins in *Paradise*. C. חמיר *Plural Idols*. Plant. תחמירא the same. *Plural*. Deut. ix. 22. *Jerusalem Targum*, & *Targ. Jonathan*. & תחמרתא *Ester* 1. *Tar.* 2. מחמר *Mahomet*, &c." The Signification of this Word is carry'd much higher than that of *Eden*. No doubt here were Trees for delicious Fruits for the Taste, and good for Food, 'tis likely the choicest of all the Sorts upon the Earth. But we must look further, the Word is applied by *Eve* to the Tree of Knowledge, and by the seduced *Jews*, to their sacred Trees, or whatever the Word signifies, Isa. i. 29. *Shall be ashamed of אלים the Oaks which ye have desired*. It was used for the Sanctuary, for the Representations in the Temple, which were all called by the general Name of Vessels or Instruments of Desire, in Distinction to Gold, Silver, or Things of Value, of which many were of Wood; to the Emblems of *Egypt*, Dan. xi. 43. So among the apostate *Jews*, *Egyptians*, &c. *Isai*. i. 16. to Pictures of Desire, and in private Families. So *Isa*. xxxii. 12. to Fields of Desire, Temples of מוש Joy, and by *Samuel* to *Saul* and his House, when he was to be King. And it

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is applied to *Christ*, Cant. v. 10. *He is all desireable*, Hag. ii. 8. *and the Desire of all Nations shall come*. Which by the by is a Proof of what will appear that the *Heathens* in their Representations aimed at *Christ*. למראה "To the Organ of Vision." מ. "ראה is Vision in general—when applied to the Eyes of the Mind, it signifies to know, have Knowledge of, understand, weigh, consider, deliberate, think, observe, &c.—a Prophet who sees and predicts Things to come—Vision, Sight, Aspect, Form, Face, or Appearance—Demonstration. A Glass, an Instrument in which is painted the Image of the Person, Thing, &c. placed before it. It is the Name of an unclean Bird very acute of Sight, an Ixos, or Vulture or Kite. C. *Chald.* an Astrolabe, an Instrument to take the Distances of the Stars. C. *Ethiopic* an Exemplar, a Type, an Image, &c." No doubt here were Trees pleasant to the Eyes, but the Usage of this Word carries it much higher, and the Examples of it are too numerous to be cited. 'Tis used for all the supernatural Representations of God, under the Name of *Melach*, *Aleim*, Fire, Light, Spirit, And the chief End of all the Representations ordered by God to be made by Man in the Tabernacle or Temple, either

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either to be looked upon or used in Worship, were to inform Men's Minds of something they could not otherwise see. And so were the Trees, of what Sort or Figure soever, or in what Order soever planted in *Paradise*, and downwards, so far as Tradition was preserved. And all their Representations by Beasts, and all their Imagery Work, of what kind soever was to this End. Mistaking the Object, neither altered the End of the Things, nor the Things or Figures : For as the Names represented the *Aleim*, what was truly a Representation of one, was so of the other. Tree עץ, The Word singular signifies a State of Living ; plural, two Lives. 'Tis plain this was not what People have imagined, a Fruit which, by once eating or repeating, was to renew the Body, and keep them perpetually in this State of Life. No, quite the contrary : The Fruit of the other Tree, setting aside the Evil of the Breach of the Commandment, would, if so, have been the Tree of Lives ; would by Death have translated them into another State. This Tree was the Emblem of the Word, Lives, this here, and immortal Life ; was so named by God, which appointed the Act of eating of the Fruit of it as a sacramental Act to convey

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vey by the Power of the Instituter, what is promised to the properly qualified Eater, a State forward of infinite Duration, and in that of hereafter Happiness, which could not be in Paradise, but in that of which it was an Emblem, and with them who were emblematically represented in it. And so the Effect of it must have been Translation. Revel. ii. 7. *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.* Ibid. xxii. 2. *In the midst of the Street of it, and of either Side of the River, was there the Tree of Life, which bare twelve Manner of Fruits, and yielded her Fruit every Month; and the Leaves of the Tree were for the healing of the Nations.* 14. — *that they may have right to the Tree of Life.* What is meant by the second Life, as I hinted above, is perfectly explained by the second Death, Rev. ii. 11. xx. 6, 14. xxi. 8. Whether we consider the Words *increase and multiply*, as a Blessing, or a Precept, it is plain by the Words of God, that even after they had broken the ensuing Precept, and had not increased or multiplied, if they had eaten of the Tree of Lives before they had repented, they would have been translated, but I am afraid it would have been

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to a State of Misery. As they had repented, if they had believed and desired Immortality, and but put forth their Hand, and eat of that Fruit, they had escaped Death, and possessed themselves of the State of Immortality. But when they had broken the Law, they were not fit to be translated till they were in that Mind, and underwent the Penalty of Separation, and should have a new Evidence of the Power and Love of God. For that Reason they were driven from the Tree, and a new Method of coming at Immortality was exhibited, which was not in their Power to perform. — *And the Tree* הָרֵעַת *of the Knowledge* טוֹב *of Good, and* רָע *Evil.* הָרֵעַת expresses Perception, Knowledge, or Experience, in any Manner; טוֹב expresses the Order of Things in a Condition or State; and רָע expresses the breaking or dissolving of Things here in that Condition or State: so Good and Evil of two opposite Conditions or States. If it be of Conditions, Happiness, or Misery. If of two States, as the first was of two Lives, and Life be the Good, and Death the Evil, as it will appear it was, then of the State of Life, and also of a State of Death; this could not be as it has been put, of Good, while they believed and obeyed God in this

Precept concerning that Fruit, and of Evil, when they broke that Precept; or in the Sense I shall put the latter Part, when he believed or obeyed any other in Opposition to that; or believed that there was any other Power which could give Properties to Matter, without his Consent; or that there was any other Power in Matter, other than what God had created, formed, and revealed. Neither of the Effects could be before eating; they must both be after; were they Happiness and Misery, or Life and Death; or else it must only have been of the Difference between what was before, and what should come after; of the Difference between Happiness and Misery, Life or Death. How this Tree answered this double and contrary Description will appear among the Descriptions of the Trees whose Branches were used upon the Tabernacles, carried in their Hands, &c. Indeed in the Sense it was represented to *Eve*, it was to have been a Fruit, which though eaten unlawfully, could communicate something like what they call intuitive Knowledge, without the Help of Ideas. And I think the Devil did not offer, or they did not take into their Consideration, experiencing any other Condition or State. They, and all since, have found

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found whence this came, of which in its Place. Indeed the Fruit of this Tree could not in the proper Sense be called a Sacrament, but it was an Institution which, and the Conditions whereof were revealed to Man. And as the Benefit to Believers and Obeyers was to arise from, or in Pursuance of eating of the Fruit of the Tree to Lives, not from any Power in itself, but as above; so notwithstanding *Satan's* Suggestions of Powers in this, the Damage to those who doubted or believed another, and distrusted and disobeyed God, was not to arise from any Virtue or Power, either good or bad, in the Fruit, or in that which made it grow, but from the Power of the Instituter. In each Sense the Act of eating has been the outward Part of a Sacrament ever since, in each of the Sacrifices, or in the Shadow and Substance; eating Part of the Sacrifice, was the same as eating, an Emblem of the Body. But Blood was not to be eaten, but sprinkled, &c. so looked upon till it had atoned. Now we eat the Emblem of both Body and Blood; and it was so among the Heathens, only they broke through the Restraint, and eat Blood, before the Time: And the eating of the Flesh of Swine among them, was

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initiatory to — and therefore the *Jews*, besides its being unclean, upon that Account suffered Tortures and Death, rather than eat it.

Among all the Emblems or Sacraments made of the Trees, *Moses* had no Occasion here to name above two, that of Immortality, and that of Mortality; because their determining the State of themselves and Posterity, in the Manner they did, not only excluded them from those two Trees, but from all others in the Garden. There are some Expressions, besides Usage, which make us believe there were other Trees, to represent Things or Persons; nay, by the Comparisons made between the Princes and them, it is plain, some of them had been Representations of Persons or Powers, *Ezek. xxxi. 8.* אֲרָזִים *The Cedars in the Garden of the Aleim could not hide him.* *Psal. civ. 16.* *The Trees of Jehovah shall be full of Sap. The Cedars of Lebanon which he hath planted.* *Ibid. viii. 11.* *The Cedars אֲרָזִים of God.* *Cant. v. 15.* בְּחֹרֶר excellent (or choice) as the Cedars. *Assyria* is reprimanded elegantly for acting as a God under this Emblem, in *Ezek. cap. xxxi.* by which Trees, he is eminently compared. *Verse 8. The Cedars in the Garden of the*

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the Aleim could not hide him — Nor any Tree in the Garden of the Aleim were like unto him in יָפִי Beauty — 9 — So that all the Trees that were in the Garden of the Aleim, envied him. Verse 18. To whom art thou thus like in כְּבוֹד Glory and גָּדֹל Greatness among the Trees of Heden? And his Destruction is described by the Destruction of these Emblems, in or with Eden at the Flood. Ibid. Yet shalt thou be brought down with the Trees of Eden, into the nether Parts of the Earth: So Amos ii. 9. Yet destroyed I the Amorite before them, whose Height was like the Height of the Cedars, and was strong as the Oaks. And Christ is described as a Plant of the Essence, Ezek. xvii. 22. Thus saith Jehovah Aleim, I will also take of the highest Branch of the high Cedar, and I will set it, and I will crop off from the Top of his young Twigs a tender one, and will plant it upon a high Mountain, and eminent. In the Mountain of the Height of Israel will I plant it, and it shall bring forth Boughs and bear Fruit, and be לֵארוֹ אֲדָמָה a goodly Cedar, and under it shall dwell all Fowl, &c. Hence one of their Ingredients in their Purifications was Wood of Cedar; the Temple was covered and lined with

I 3 Cedar;

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Cedar ; the Altar was covered with Cedar, and the Beams were of Cedar : So *Cant. i. 17. The Beams of our House are of Cedar, and the Rafter (Galleries) are of Fir.* Ibid. vii. 9. *If she be a Door we will enclose her with Boards of Cedar ;* and the Cedar, or that which the Heathens called Pine, Pitch-Tree, was sacred to *Cybele* Mother of the great Gods. Whether as the Cedar represented the Essence, the Pine represented the Substance of the Heavens in Paradise, or they used the Pine where the Cedar would not grow, or they thought the Genus of Oil or Turpentine Trees, Representatives of the Essence, as it seems to be hinted and applied, or the Pine to the Substance of the Heavens, as they imagined it to be the inferior Essence, perhaps a further Search into their Writings may discover. I need but mention how Translators differ about the *Hebrew* Names for Trees, and how uncertain we are of several, which Species each Word expresses, and how little we are helped by the *Greek*. First, of those Sorts we have not in this Climate : Secondly, how many Species they had of such Genus, as we have some here ; how such Species differed from each other, and so several from those we give such Names

to

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to in these Climates ; and it would take more Compass than I have here, to set them right, and to shew which of the Heathen Names of their Gods or Goddesses express the Essence of the Heaven, and in which Sense, which express each of the many Powers not yet explained. Whence the proper Ideas of these Epithets of Height, Glory, Beauty, &c. are taken, to shew why each Tree was sacred to the Essence or each respective Power. How they answer the Ideas of such Epithets given in Scripture of them, and consequently correspond with the Ideas exhibited in the Substance or Power they are Substitutes of. So we must be forced for the present to take these as we find them ; we can scarce possibly be mistaken in this. *M.* אֲרָז “ It's Signification is Cedar. The Name of a Wood, the Species of a Tree. *Chald.* אֲרָז *Arab.* — *Arza* the Cedar, the Pitch Tree — For the Cedar is a Tree, the tallest of all, a Species of the Fir, not unlike the Juniper, growing in *Syria* and *Judæa*, chiefly upon Mount *Libanus*, ever green, it yields the best Resin ; its Wood is of a pleasant smell, and Duration.” I have cited *Cibele* in the second Part of *Moses's Principia*, p. 299. carrying the Earth ; and at p. 378. supposed

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posed it to be the *Hebrew* שֶׁבֶל that which flows, and cited from *Vossius de Orig. & Prog. Idol. lib. ii. p. 299.* Instances of her Honours, of her Emblems upon her Altars, of which the Pine was chief. So *ibid. de Physiol. Christian. lib. v. p. 92.* “*Phædrus the Freeman of Augustus, Fab. lvi.*”

*In Time of Yore the Deities
Chose each their tutelary Trees
The spreading Oak pleas'd mighty Jove;
The Myrtle green, the Queen of Love.
The Laurel, Phæbus; and the Pine
Coniferous, Cybele, was thine;
The Poplar tall and upright Tree,
Was sacred, Hercules, to thee.*

Gyraldus de Deis Gentium, gives a long Account of her, p. 140. cites *Lucretius*. —Book 2. v. 598.

*Whence term'd the Mother of the Gods
confest,
The common Parent too of Man and
Beast.*

Creech.

P. 142. From the Poet *Claudian* of *Cybele*.

So

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*So spake the Goddess, swiftly thro' the
Air,*

*Her speckled Snakes to Ida drew her
Car.*

*There stood her Dome August, her sacred
Shrine*

*Of ballow'd Flint, o'ersadow'd by a
Pine;*

*And When the Groves no Winds tem-
pestuous shake,*

*The Boughs conif'rous strid'lous Musick
make.*

P. 145. They also sometimes crowned her with the Pine, which was thought sacred to her, and whence in *Martial* the Pine speaks.

*We Cybele's Apples are, hence Traveller
with speed,*

Fly, lest our Ruin fall upon your Head."

P. 146. the *Atlantick* Theology makes her descended of 'Ουρανός, (or Heaven) and that she by her Brother brought forth the Sun, Moon &c. And as *Pan* was a Male Name for the Substance or Essence of the Heavens, he also had the Pine for his Emblem.

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blem. *Ibid.* Gyrald. p. 434. gives us a Description of the Parts of the Heavens, in his Emblem. "And from the Poet *Silius*, in his 13th Book of the *Punic Wars*,

Pan was sent by Jove——

*His Hair the Pine surrounds, and shades
his Brows."*

P. 435. *Constantine* also gives the Pine-Tree to *Pan*, in his 11th Book, p. 436. *Pan* is called the *Arcadian God*. *Propertius*,

The Pine beloved by th' Arcadian God."

Whether the Cone of the Pine, which, when dry, divides like Rays, was made an Emblem of Irradiation, has not been observed.

Because some of the rest of the Trees now more immediately belong to the second or latter Part of the Covenant, I shall adjourn them till after the Fall.

Ver,

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Ver. 10. And נהר a River went out of Eden להשקות to water the Garden, and from thence it was parted, and became into four ראשים Heads.

We have a comparative Description of the Place, in respect of its being watered, Gen. xii. 10. *And Lot lift up his Eyes, and beheld all the Plain of Jordan, that it was well watered every where, before the Lord destroy'd Sodom and Gomorrah, even as the Garden of the Aleim, like the Land of Egypt, as thou comest unto Zoar.* The Manner is expressed, Ezek. xvii. 7.—*That he might water it by the ערנות Furrows (Lines) of her Plantation.* In the emblematical Sense, Psal. xlv. 5. נהר פלגיו, there is a River, the Streams whereof shall make glad the City of the Aleim: the holy Place of the Tabernacles of the Most High. Ibid. lxv. 10. *The River of the Aleim is full of Water.* Isa. xxxiii. 21. *For there the glorious Jehovah shall be to us a Place of נהרים יארים broad Rivers and Streams.* Compare Isa. xli. 18, 19. Ibid. xliii. 19. Ezek. xlvii. 1, &c. Joel iii. 18. Rev. vii.

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17. xxi. 6. xxii. 1. So living Water, *Jer.* ii. 13. xvii. 13. *Zach.* xiv. 8. This was applied to the false Religions also. *Jer.* ii. 18. *What hast thou to do in the Way of Ægypt, to drink the Waters of Sihor? Or what hast thou to do in the Way of Affyria, to drink the Waters of the River?* This Word נהר is also used for the material Light, and the Fountain of divine Light, of which this, divided into four Heads, is the Emblem. And it is express'd as that Mystery is, *Job* iii. 4. Nor let נהרה the Light irradiate upon it. *Psa.* xxxiv. 6. *They looked unto him and were enlightned.* But first it was to Water the Garden; *Psa.* xxxvi. 8. *Thou תשקם shalt make them drink of the River of ענריך thy (Eden) Pleasures, for with thee is the Fountain of Lives; in thy Light we shall see Light.* So under the Word רוח *Isa.* 58. 11. and thou shalt be like a watered Garden. *Jer.* xxxi. 12. and their Soul shall be as a watered Garden, So on the other side, *Isa.* i. 29. *And ye shall be confounded for the Gardens ye have chosen; and ye shall be—as a Garden that hath no Water* The apostate Jews had some Customs of using Water under some Tree in the Middle of the Gardens, no doubt brought down from some representative Tree in the Middle of Paradise,

2

mentioned

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mentioned Isa. lxvi. 17. *המתקדשים* that Sanctify themselves, and purify themselves in Gardens behind one Tree in the midst, eating Swine's Flesh, and the Abomination, and the Mouse. And we find something extraordinary in another Description, Neh. iii. 15. *השלה* of the Pool *ברכת* Siloah *לגן* into the Garden of the King. Isa. xxii. 11. Ye made also a Ditch (a Lake) between the two Walls for the Water of the old Pool, but ye have not looked unto the Maker thereof, neither had respect unto him that fashioned it long ago. John ix. 7. Go wash in the Pool of Siloa, (which is by Interpretation, Sent.) It seems as if this had been some antient Representation in the King's Garden, in Imitation of some such Thing in Paradise. Cod. Talm. of the Tabernacle, p. 366. §. ix. "How was the Libation of Waters made? a Golden Phial that contained three Logs was filled from Siloah; when they came to the Water Gate, they sounded the Trumpet with a flat Sound, then with a broken or sharp Sound, and afterward with a plain Sound again; He who had drawn the Water went up by the ascent to the Altar, and turned himself to the left Hand, &c." The Word *שקד* to sanctify, has so large a Signification, that it includes almost all the Appointments,

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ments, Forms, and Services, in the Law; the Species of Things or Trees, they sanctified themselves besides; is not named here, but we shall find that the Patriarchs performed all their Services besides the Tree **אלה**, of which hereafter, till Places were fixed. The Word **טהור** clean, reaches to Creatures, for Food, for Sacrifice, and to other things besides the Body; and must have been settled in *Paradise* by *Adam*, when he considered the Beasts, Birds, &c. none had Commission after. And one may suppose that there was some Preparation instituted before Sacrifice, such as washing their Bodies and their Garments; because it was in use among the Patriarchs before the written Law. Gen. xxxv. 2. *Put away the strange Aleim that are among you, and הטהרו be clean, (purify your selves) and change your Garments.* As we find this with Sacrifice, we shall defer it till we come to that Subject. It is in vain to pretend to trace out the Rivers; they and their Names both perished by the Dissolution of the Earth at the Flood: And though Man, when driven out, was kept from the Fountain, yet the Streams promulgated these Waters, perhaps, towards the four Corners of the Earth: And these are they which cleanse. These are Emblems of the Means
of

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of Salvation, which were revealed in, and went out of *Eden*, and were to water not only the Countries of the East, but the World. These four arose from one Fountain, as there were after four Heads or Faces upon the *Cherubim*. Attempts have been made to explain their Names, and those of the Countries, but that is also in vain; for the Countries were also defaced, and they know not where the Antediluvian Families lived. Therefore if the same Names were given to Rivers, or Countries, after the Flood, that is not Proof that they are the same. Indeed *Moses*, by the Spirit, could have described where *Eden* was, and where the Rivers run, by those then known: but as it would have been of no Use, he has not done it. We have some of their Guesles in C. פישון פיש. "The River *Ganges*. *Gen.* ii. 13. *Ar.* and *Ar. Sam.* The *Nile*, rather the *Phasis*. See the Description of *Asia*, iv. 16. The Type of the Babylonian Empire; as *Gihon*, *Araxes*, of the Median; *Tygris* of the Grecian, and *Perath* of the Roman. *Abrav.* on the *Pentateuch*, xxxiii. 2. *Havilah*, the same as *Colchis*. C. נִיחוּן — A River near *Jerusalem*, but small — otherwise called *Siloe*, 1 *Kings* i. 13. *Targ.* —"

Ver

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Ver. 15. And *Jehovah Aleim* took the Man, and *יָנָהוּ* put him into the Garden of *Eden*, *לְעִבְדָּהּ* to dress it and *לְשָׁמְרָהּ* to keep it.

This is made a poor Story: all this Work for this happy Creature, and he appointed Lord of all for this End? Was Man limited again to eat nothing out of the Garden? Had he not a grant of the Products of all the Earth, Vegetable and Animal? This is like what he was doomed to after his Fall. No, the Garden was for other Uses besides that, as all Gardens antiently were. And could not this Garden yield Meat for one Man without Cultivation? A poor Description of a Garden of *Eden*. And would not this Garden, or the Fruit in it, stay without keeping or watching? Who was to run away with it? What was he to watch the Beasts or Birds, that they should not steal his Fruit? The Word *יָנָהוּ* is so far, when applied to Man, from placing or putting him only to work, that it is rather the contrary; it is to place him free from Labour or Toil, to place him in that Sense at Rest, to dedicate

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cate him. But whatever he was to do, why to do it to the Garden? why not to God? But suppose that should be emblematically, if it proves both a Place of Culture, or a Place to labour in, for the Support of the Body, and a Place of Observation and Worship, for the Support of the Soul, then עֲבָד, &c. must have a double Signification under one Idea. To till is to co-operate with the natural Agents; the Earth yields, and the Water carries, to make the Earth produce, and the Water carries the Matter which forms Fruit, to be collected, and preserved for our Use: To dress it, is to join, to co-operate with the Agents in Nature, to make the Things grow regularly and ornamentally, to cut off irregular or unfruitful Branches, to weed out all Sorts of Things which are hurtful, or superfluous, or irregular, or which cumber the Ground, or hinder the Growth of beneficial or beautiful Things; so of the Mind, to co-operate, to go on with the Design of this Plantation, which he had established to produce Fruit for the Support of the Life of the Soul. Hence עֲבָד is in all the old Languages to be a Disciple, to be a Religious, to serve, to worship, to offer Sacrifice, to employ one's Faculties, Abilities, and Substance, to the Service of

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God, &c. as *Exod.* iii. 12. vii. 16. x. 7. And *קִבַּל* to keep, to observe, *Deut.* v. 12. the Sabbath, *Gen.* xvii. 9. the Covenant. So Commandments, Precepts, &c. whatever was to be kept or observed by Nature or Appointment. As the Precept in the next Verse, which is the only one there was Occasion to mention, because that only relates to the Fall of Man, which was necessary to be shewed to us: Does it follow there were no more than two Trees Representatives, because only two Trees are mentioned; or, to say it more plainly, because there was no Occasion to mention any thing but what concerned the Fall, and the Restauration of Man. He was to keep all the rest, if there were more Precepts given, and to observe all the Evidences which were emblematically given, if there were more such. The few Instances mentioned, will be enough to shew that such had their Rise there; and as *Adam* gave Names to the Trees, perhaps when Occasion offered, or perhaps changed the Names of some of them upon Occasions, as was common to do even those of Men, in Memorial of some Action, whenever we find a Tree of the same Name, with an Action which was revealed there, we shall venture to think that an Evidence, and

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and I think the Words imply that it was a Garden of such.

Ver. 16. And *Jehovah Aleim* commanded the Man, saying, of every Tree of the Garden, **אכל** eating thou mayest eat. But of the Tree **הדעת** of the Knowledge **טוב** of Good and **רע** Evil, thou shalt not eat of it, for in the Day that thou eatest there of **מות תמות** dying thou shalt die.

Here are two double Words in two Speeches or Expressions ; a Manner of Writing not known now ; nor have they been translated or understood. They have made it, in eating, thou mayest eat, or thou mayest freely eat ; in dying, thou shalt die, or thou shalt surely die. So in *Ezek. xxxiii.* where this is several Times mentioned, there is in Opposition, *in living thou shalt live* : So, *in blessing I will bless*. These have neither Regard to at once, to the Time present, nor to Eternity ; nor are they doubled to strengthen the Expression, such as freely, surely, &c. but express a

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God, &c. as *Exod.* iii. 12. vii. 16. x. 7. And שמר to keep, to observe, *Deut.* v. 12. the Sabbath, *Gen.* xvii. 9. the Covenant. So Commandments, Precepts, &c. whatever was to be kept or observed by Nature or Appointment. As the Precept in the next Verse, which is the only one there was Occasion to mention, because that only relates to the Fall of Man, which was necessary to be shewed to us: Does it follow there were no more than two Trees Representative, because only two Trees are mentioned; or, to say it more plainly, because there was no Occasion to mention any thing but what concerned the Fall, and the Restauration of Man. He was to keep all the rest, if there were more Precepts given, and to observe all the Evidences which were emblematically given, if there were more such. The few Instances mentioned, will be enough to shew that such had their Rise there; and as *Adam* gave Names to the Trees, perhaps when Occasion offered, or perhaps changed the Names of some of them upon Occasions, as was common to do even those of Men, in Memorial of some Action, whenever we find a Tree of the same Name, with an Action which was revealed there, we shall venture to think that an Evidence,
and

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Series successively, or in course of Things or Time, at proper Time or Times, as aforesaid. Then *Jehovah Aleim* said—
Thou shalt not eat thereof; for in the Day thou eatest thereof, dying thou shalt die. God was the Maker, Former, Father, and Guardian of *Adam* then, soon after, of *Eve*; so of these his two Creatures. Did he plant this fair Fruit to tempt them? No; he foreknew *Satan* would tempt them, and endeavour to make them believe that Perfection might be attained by material Means, without God. This Precept was fatherly Advice, as far as it consisted with their Freedom to caution them: As much as if he had said, If *Satan* tempt you, (for there was no other Tempter, nor, I think I may say, no other Temptation to be offered; for the Tree of Lives was no Temptation, except they had attempted to eat of it before they had procreated, and answered the End of Creation) if he persuades you, that by eating this Fruit without my Leave, it being only created Matter, collected and formed by my Agents, or that it has any Virtue in it without me, to give you such a Degree of Knowledge or Perfection, so as to be as we, the *Aleim*, are, that is, suggesting that we did
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not create and contrive Things, but that the Properties are in the Things, and that we cannot hinder them ; that there is either Power innate with the Atoms, or that the *Names*, my Agents, which thou knowest is nothing but a Machine which collect them, and form the Fruit, must have that Power in them, and Power to communicate it to the Fruit, with Power to communicate it to those who eat it, without my Knowledge or Consent ; that in which he supposes that Power must be wiser, or more powerful than we : And if you believe and eat, that is turning Subjects or Tenants to another Lord, who is to make you equal to us, and is *Crimen læsæ Majestatis*. The Knowledge which is necessary for you, you are only to acquire by Observation and Experience, depending upon, and believing me ; therefore believe him not : For as your Being and Life depends upon your Confidence in me, if you place greater, or any Confidence in him, or any other Thing, you forfeit all you might expect from me ; and you make yourselves subject to him, and can expect nothing from him, nor any Virtue from that Fruit, but the dear-bought Experience of finding that he is a Deceiver, and that you are deceived ; that

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you will be like him in deserting me, and setting up for yourselves, and that you will find that you are stripped of my Assistance, or the Strength you had by depending upon me, and that he can neither help himself, nor you, but only make you like himself, miserable, and helpless, destitute of what you had, and without Success, in what you, by his Delusion, hoped for; liable to, and incapable, without my Interposition, at any Time hereafter to withstand his Temptations, or to rescue or retrieve yourselves from the last Consequence of that Forfeiture, to wit, eternal Deprivation of the Advantage of any Benefit from, or Enjoyment of me, and the terrible Consequence of eternal Misery and Despair. And at least you forfeit the Union of Body and Soul, that is, of your Soul's being deprived of Union with the Body, till you are redeemed, and they reunited, at the general Resurrection. Thy Body shall die, as those of other Creatures die; and the Soul, which we inspired into it, shall be separated from it, and the Parts of thy Body shall turn to Dust. And if thou dost not repent, believe, and accept of new Terms, as thy Body here, by being deprived of the Action of the Spirit or Air, dies, so thy Soul and spiritual

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ritual Body shall be deprived of the Action of that Essence which is the Life of Souls and spiritual Bodies: As the Body shall be deprived of the Benefit of the Irradiation of the Air, so the Soul and it, of the Benefit of the Irradiation of that Essence, of which this is to give an Idea. But if thou withstandest the Temptations, answerest the End of thy Creation, propagatest Issue, &c. as I have directed, thou art at Liberty, whenever thou shalt desire to be translated, to put forth thy Hand, and eat of the Sacrament appointed for that End, the Tree of Lives; that will fit thee for, and admit thee into higher Company, to higher Degrees of Knowledge and Pleasures. But if thou beest overcome, and thy Soul reason so falsely, it is not fit for further Degrees of Happiness, till it be better informed: And if the Appetites of thy Body to that or any other Object, attempt to prevail upon thy Soul, to break my Commandment, and eat of this Fruit, it is not fit for keeping Company with pure Souls, till it be dissolved, cleansed, and made more perfectly.

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Ver. 18. And *Jehovah Aleim* said, it is not good for Man to be alone: I will make him an Help, כִּנְנוּ a Counterpart, (*one for opposite Uses.*) And out of the Ground *Jehovah Aleim* formed every Beast of the Field, and every Fowl of the Air, and brought them to *Adam* to see what he should call them: And whatsoever *Adam* called every living Creature, that was the Name thereof. And *Adam* gave Names to all Cattle; and to the Fowl of the Air, and to every Beast of the Field.

I need only observe here what I hinted before, that if this be truly construed, and that *Adam* gave Names to Beasts, Birds, Insects, &c. and as we may suppose to their Parts, for many take their Names from them, or their Uses, and that the Names of those Creatures, and their Parts,

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be Roots in the *Hebrew* Tongue, which we find they are, that would almost form as many Roots as we find in the Language. And it is evident from the Expression, that God made them come before *Adam* to that End, and that he had some way an Opportunity to know, and did perfectly know the Nature and Use of each Creature, and each of their Parts; nay, of the wildest of the winged Kind, such as he could not otherwise come at. As for Example, *רֹאֵה Hawk, Vulture or Kite*, the Root for Vision, from their quick or strong-sightedness, which is a Proof that he knew that she saw at a great Distance, and clearly. And that he knew the Use of the Air, that it carried the Orbs, pushed them forward, &c. so of Wings of Birds, which were made an Emblem of the Means of Motion or Carriage of Things in the Heavens, of Horns for the Parts which push Things forward there; the incredible Abilities in each, by their Names, are expressed, even to the smallest; as *טוֹה the Spider*, from her Art in weaving, becomes a Root for that Science. So *עש Moth*, is the Root for corroding Things; and though not found in Scripture *אֵכֶל the Worm* which so strangely eats Wood, is the Root for eating.

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ing. So in Scripture, the Mole, which lives under ארמה Ground, is called נשם to give an Idea of the Soul which lives invisible in אדם the Body. So the peculiar *Impetus's* were to represent and convey Ideas of such Men as suffered the same Appetites, or *&c.* to prevail, as loving, gentle, patient, cruel, furious, fierce; and so they were used quite down, and by *Christ* and his Apostles. That *Adam* had his Ideas, so Knowledge from natural Things, that this Method of pitching upon Emblems, and using Words from them emblematically, begun here at this Time; and these, and many other Things behind, only by being mentioned, prove each other. To extract all the Examples, put them in Order, and draw all the Deductions, will be another Work for another Time, or another Hand. *And to Man there was not found an Help*, as aforesaid: And to the Man, there was not found one of them that had Faculties to correspond with him, nor even Parts to produce, or to nurse, or any other Way provide for Issue of the human Species. The Formation of *Eve*, the Institution of Marriage, the Laws of the relative State, and that of Society, which are settled here, and which *Adam* had acquired Ideas of, are not before me, further

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further than it concerns the Fall of Man; nor are they any otherwise stated here than occasionally, upon the Formation of *Eve*; nor does it any way follow, from this, that God gave them no other Institutions or Rules, because there was not Occasion to mention them here. I must observe, Ver. 25. *And they were both naked the Man and his Wife, and were not ashamed*, because we shall have Occasion after the Fall, to enquire why they were then ashamed of being naked.

This Pair, it is likely, had no Duties, except Homage and Thanks to their Creator. They had no Temptation, nor Opportunity to break any of the Commandments given since, nor to seek for any Thing, except Knowledge, and were only forbidden to attempt to attain it by eating that Fruit. *Adam* had been instructed, and was ready to instruct *Eve*; they had sufficient Time, and ought, if they wanted any useful Knowledge, to have acquired it by Observation of the Things appointed, by Study and Contemplation, which was the only Business they had to pursue; which, if they had pursued lawfully, would have heightened their Admiration of, and Love to their Creator, and made them

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them capable of that Happiness designed for them.

If I might offer my humble Opinion, I think *Adam* had been allowed sufficient Time, had been taught, or had acquired sufficient Knowledge for their State, because he had Directions and Means to instruct him, and had instructed *Eve* sufficiently for her State ; because they pleaded nothing in Abatement upon that Account, and because, as it happened, they were to instruct others ; and giving them that Commandment was a Test or Trial whether they, without bodily Labour, with such Knowledge, could keep themselves employed in their Duties of the Mind, without seeking unlawful or imaginary Knowledge ; and that it was writ as a Warning to their Race to follow their respective Duties, and not spend their Time in seeking for such Sorts of Knowledge, especially such as are to disprove the Veracity and Sufficiency of Revelation, and leave us to Reason, to make us independent of God, and Seekers after other Powers.

Since I have said so much about the Manner of *Adam's* Education, 'tis necessary that I mention a few Things about the Education of *Eve*. It appears very plain

plain, that *Adam* took most of his Ideas from the Things themselves, and those he could not take so, from Emblems. Indeed, it appears, at first View, that *Eve* had the Advantage, had a Preceptor, whom she could not be afraid of, who would think no Time mispent to serve or inform her; and it appears, he had learned her to pronounce Words, and put them in Order, and had given her a History of the Law, &c. But she, 'tis plain, had most of her Ideas, as most of both Sexes have now, from Words, without knowing any Thing of the Things themselves, and therefore she could not reason. By this Means, the Knowledge, nay, Notion of Ideas, has been so far lost, that (though a real Idea be the first, simplest, and only Thing which the Soul perceives,) ~~that~~ he has been accounted a great Man, who writ Volumes to discover what they were. Indeed, *Eve* had one Advantage in her Education, of these now; her Preceptor had seen and understood the Things. Ours, nay, even our Writers, generally have never seen or considered Things enough, to frame a sufficient Number of Ideas, and so (in speaking) have no Idea of any Thing; so when they read a Writing, where the Ideas are convey'd, as they

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they could be taken, either from the real Things or Actions, or from the perfectest Similitudes which can be exhibited, and so, properly, they know nothing of the Matter, and begin to talk of Figures, Allegories, &c.

Gen. iii. 1. Now הנחש the Serpent was ערום more cunning than any Beast of the Field which *Jehovah Aleim* had made.

M. נחש "Its Exposition is, I. Incantation.—To augur, to divine.—A Scrutiny, Divination, Omen of Augurs. II. נחש is of the Species of Metals; Brass, Copper, Steel. III. The Noun נחש is a Serpent, a Snake, Adder." We are not to seek about what Genus of Creatures this was of: It was that into which *Moses's* Rod was turned in the Mount. Indeed, in *Ægypt*, where, perhaps, there might be Reasons to change the Species, where another might be more Sacred, &c. it was turned into a Serpent they called תנ, which is amphibious, and, I think, must be small; they have supposed it to be

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be the Crocodile: But in the Wilderness, where it bit the *Israelites* for a Crime often mentioned, 'tis called the Serpent of שרף, that is, the Serpent of Fire, which was a sacred Representation of Fire in *Ægypt*, under the Name of שרף *Serapis*. Hence the Word חמת Fury. The highest Degree of Fire is applied to these, and other Sorts of Serpents. *Deut.* xxxii. 24. —with חמת the Fury זחלי of the Serpents of the Dust. *Ver.* 33. The Fury חנינם of Dragons is their Wine. *Psal.* lviii. 4. Their Fury is like חמת נחש the Fury of a Serpent. *cxl.* 4. שנו they have whet לשונם their Tongue כמו נחש like a Serpent, חמת the Fury עכשוב of the Adder is under שפתימו their Lips. *Selah.* And so in *Canaan*, the Priests or Diviners took the Name נחש. And they gave their Representation of those Powers made of Brass, the Name of נחש. As *Satan* made use of a Creature to personate him, to make Man fall, so the *Aleim* made Choice of the Similitudes of Creatures, &c. to represent them, and the Means of Salvation. As the Heathens had sacrificed emblematically to that Representation of Creatures, Man, &c. which God set up in Paradise, which, by looking upon it, cured those who were bit by that, of which

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which this Serpent was an Emblem then, by the Name *Cherubim*, &c. and in *Ezekiel*, where they are fully explained by the Word כְּרֻבִים *Cherubim*, of which in its Place: So, as above, the *Jews* burned Incense to the *Brazen Serpent*, which *Moses* set up to cure those who were bit by שֵׂרֵף נחש the Serpent of Fire, 'till *Hezekiah* (2 *Kings* xviii. 4.) broke it; and they had changed its Name to the *Ægyptian* Name נחשתן. But to return to נחש; it appears, by *Moses's* Fear of it in the Mount, that it was noxious; and finding the Word צַפַּע joined with it, I suppose there was one Species of this winged. When *Adam* gave it this Name, Divination, and Brass, which in Figures and Colour represented Fire, &c. was not known; and I think, that חֶשֶׁה to be silent or mute is the Verb, and so the Mute is the Name, which was an Attribute frequently represented among the *Ægyptians* by their Images, having a Hand or Finger upon their Mouth, &c. which implied Mysteries; and 'tis an Evidence that *Adam* knew it could not speak; but still another made it the Representative of Fire in Paradise. The Word עָרוֹם is here a Substantive, the Comparison is expressed after by the מ, is construed *Cunning*; the Verb is to be naked,

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ked, uncovered ; and for want of the Use of Ideas, or other worse Reasons, they have made several Roots of the same Letters, and have construed it as the Heathens supposed the sacred Serpents to be. 'Tis true, 'tis near the Meaning of the Word, but if you lose the Idea of the Root, all the rest is guess'd Work. This Sentence is to shew, that it was not the Serpent, nor a Beast, but another Being ; this is not an Attribute of a mute Brute, nor of a Creature which was to die ; you may see (*Verse 14.*) it was a Being which was immortal. This Word, as a Substantive Active, is a Maker naked, an Uncoverer, in the Mind, a Discoverer ; one who imagined he had discovered some incommunicable Attributes in himself, and so fell, and discovered the Foible of his Fellows, and seduced them, and was going to find out incommunicable Properties in Things, in Fruit, and the Foible, the Inclinations of *Eve* and *Adam*, and seduce them. I find in *Casmiro* of the Philosophy of the antient Philosophers, *p.* 138. " *Pythagoras* was the first who used the Name *Philosophy*, and called himself a *Philosopher*, namely, before King *Leon* ;" and so they have made him the first, and wronged the Devil. Indeed, a *Philosopher* may be said

to be a Lover of Knowledge ; but practically it has always been, imagining Things have Properties, contrary to Revelation. At the Time *Moses* writ, the Heathens you see left out the Epithet ערום and by making נחש the Serpent an Emblem, construed the Verb to Divine, and a Diviner was a Discoverer of Powers or Knowledge, which were not in their God, the Heavens; so a מנחש was also then a Philosopher. I have promised, if—— at the last End of the second Part of *M. P.* to shew whence it came, I am now able to pay. It came down from Heaven, but the Devil brought it, and it was all the Stock he had. *Josephus contra Apionem*, p. 1072. complains, that the Heathens reproached their Nation for that, which, if it had been true, as *Moses* told them, had been their Perfection. “ Our Doctrine concerning the Deity is one and the same, asserting his universal Providence ; and even our Women and Servants can instruct any one in the Conduct of Life, and how every thing ought to be reduced to the Standard and Bounds of Divine Piety or Worship of the Gods. Upon which Account some cast Slurs and Calumnies upon us for not producing Men of Genius, Inventors of new Powers ^{ἐργων} and Terms.” Our Nation is blessed, I cannot say,

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say, for finding out, but for picking up Words for new Powers ; and I may add, for the newest God ; and of course also for a peculiar Creed, in respect of the second Person ; all such Discoveries, and that being Concomitants ; and not only the Pickers up, but even their Cryers, of any Capacity or none, of any Profession or none, are made great Men for that, 'till even their very Stations have been ashamed of them.

---- And he said unto the Woman, yea have the *Aleim* said, ye shall not eat of every Tree of the Garden ?

The Covenant was made with Man, and he was properly instructed to understand the Powers of inanimate Matter, and the Abilities of Creatures. If the Devil in the Body of a Serpent had spoke to him, he would presently have known, that this was a Mute, and that there must be a Snake in the Grass. *Eve* had not seen or understood the Talents which Creatures had ; they were exhibited to *Adam* before she was formed ; she perhaps did not know whether a Serpent could speak or reason. *Pererius*, p. 197. *Tostatus*— “ It

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was not necessary to the Perfection of the Female Condition to have a most accurate and perfect Knowledge of all the Animals, and of all their Properties, Powers, and Faculties, but to have the Knowledge of her own proper Business, of such Things as belong to the Management of a Family, and all these Duties which were to be performed towards her Husband and Children." The Devil knew this, and in a cowardly Manner attacked her. The Sex may take Warning from this, how they come into the Way of such Adversaries, and how they leave Revelation, and enter upon the reasoning Part. The Devil first begins with her about Revelation, asks a random Question, to try whether she understood that, and what Sentiments she had of it ; and the Consequences of breaking the Precept in it. If she had referred him to her Husband, she had done her Duty ; but she took his Business upon herself.

Ver. 3. And the Woman said to the Serpent, we may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree, which is in the midst of the Garden the *Aleim* hath said, ye shall not eat of it, neither shall ye touch it, פֶּן תָּמֹתוּ, lest ye die.

One might soon have guessed at the Issue. *Eve* had either forgot, or took upon her to add, to pervert, wrest and alter the Revelation, add a Law, for which there was none made; make the Penalty upon breaking the Law a doubtful Affair, not as a Punishment from God, but the Precept as a Caution, and the Penalty an Accident, so against what might happen, or come by chance. This gave the Devil Encouragement to proceed; and every one who shews Ignorance of the Scriptures, or that he doubts the Truth of any Word in the sacred Books of Revelation, encourages his Agents to proceed in the same Manner.

Ver. 4. And the Serpent said unto the Woman, ye shall not surely die, for the *Aleim* doth know that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as the *Aleim*, knowing Good and Evil.

They have given us a new Definition of a God : I must give them an old Definition of a Devil. He is one who tells us, that the Information and Revelation God has given us, is imperfect, and not true ; that there are Properties in Matter, which act quite otherwise ; and who attacks the weakest, and makes them Instruments to seduce others. *Phil. Trans.* N^o 383. May and June, 1724. by Dr. E. Halley, R. S. S. p. 118. *The Account we have of the universal Deluge is no where so express, as in the holy Scriptures ; and the exact Circumstances, as to Point of Time, do shew that some Records had been kept thereof more particularly than is wont in those things derived from remote Tradition, wherein the*
historical

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historical Minutiæ are lost by length of Time. But the same seem much too imperfect, to be the Result of a full Revelation from the Author of this dreadful Execution upon Mankind, who would have spoke more amply as to the Manner thereof, had he thought fit to lay open the Secrets of Nature, to the succeeding Race of Men; and I doubt not but to all that consider the 7th Chapter of Genesis impartially, it will pass for the Remains of a much fuller Account of the Flood left by the Patriarchs to their Posterity, and derived from the Revelation of Noah and his Sons. p. 119. But it must also be allowed, that length of Time may have added, as well as taken away many notable Circumstances, as in most other Cases of the Story of remote Times and Actions. p. 123. I have been advised since the last Day, by a Person whose Judgment I have great Reason to respect, that what I then advanced, ought rather to be understood of those Changes which might have happened to the Earth in Times before the Creation, and which might possibly have reduced a former World to a Chaos, out of whose Ruins the present might be formed, than of the Deluge, whereby Mankind was in a manner extinguished about 4000 Years since.

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The Devil finding *Eve* ignorant or careless, or &c. so that she doubted, by the Mouth of the Serpent impudently affirm'd, that what God had asserted, that they should die, was not true ; and maliciously insinuated, that this Precept with Penalty, was given to keep them in Ignorance and Dependence, because he knew that there was Virtue or Power in that Fruit, to make those who eat of it, like *Aleim*, knowing Good and Evil. The whole Speech is a Piece of cursed Sophistry ; if the latter Part had been true, that does not prove the first : They might have been wiser, and yet have died. The Venom lay in asserting, that the *Aleim* knew that there were Properties in the Fruit, which they could not controul ; and consequently, there were other Powers, too strong for them ; and that they endeavoured to prevent Man's coming at it, by a threatned Penalty. The Baseness of the Action lay, in attempting by Bribery, to byass the little Reason or Judgment *Eve* had. He did not like, as we term it, a fair Adversary, enter upon the Part of Debating or Reasoning, or shewing that there were Powers superior to the *Aleim*. He had no Evidence, nor was he possessed of any thing to bribe her with, but Promises, that if she would
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take this Emblem, and so acknowledge, there were such Powers, she should have, as his Followers have called it, the Golden Apple; but it proved the Apple of *Sodom*, gilt with Sulphur, and full of Soot and Smoak. And his Fraud lay in the Description of the *Aleim*, for it was false, that the *Aleim*, in the true Sense of the Words, knew Good and Evil: Indeed, afterwards they said, one of them was to know Good and Evil, of which in its Place. If *Satan* called himself, and some of the Principals, who, no doubt engaged, and pretended to deliver their Fellows and Followers, *Aleim*, it was true of them; and if Mercy had not interposed, this had literally taken Effect, had made them like those, who once knew, had acted, and felt Good, and then after Experience knew Evil. These were the *Aleim* the Witch of *Endor* saw; Beings who had sworn a Covenant with her, and whom *Saul* was to be with next Day. And none but the Devil could have offered it for the Bait, in a Temptation, to have the Experience of Pleasure or Pain, Life or Death, to those who were in Possession of Pleasure and Life, and knew that the other was an Evil, though they had not known which.

It

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It is necessary for every one to observe the Gradations of Evil, to see how the winding Steps of this Tower of *Babel* were raised to the Height of the Top; because every Woman and every Man has made, or has the same Trial to make, which they made; and those in Being, or those to come, perhaps, may have the same Opportunity of being ashamed, and of repenting. As soon as *Eve* had left her Guardian, had entered into a Discourse about Revelation, and had doubted of the Veracity of it, and had perverted the Force of it with respect to Punishment, and so of course in respect of Reward; and had one for a Supporter, who pretended to be a Philosopher, and was for quitting them of Dependence, procuring them the Liberty of reasoning, and trying Experiments; though the Devil pretended not to give any Reason or Demonstration how these Powers could exist mechanically, pretended not to shew that God had given any such Powers; could not deny but God had directed otherwise, and affirmed that the Trial would have the quite contrary Effect; but asserted, that God had knowingly given a false Account, and appealed to Appearances of Things, by which a Woman with her Senses was to determine whether the

the Revelation of God their Creator, &c. or the Assertion of a desperate Devil, was true; and lastly, to Experiment, which was sure to determine the Point so as to answer his purpose.

Ver. 6. And the Woman saw that the Tree was good for Food, and that it was תאוה the pleasure of the Eyes; and a Tree להשכיל defireable (*sacred*) נחמד to make wise, and She took of its Fru itand did eat.

This is all to be taken in a double sense of Body and Mind, and with regard to the Mind in either Respect, when it acts upon true Evidence, and when it acts upon false Evidence, or imagines. She saw by hearing the Sophistry of the Serpent; she began to imagine, reason, and judge, by hearing Evidence from a Being whose Power or Veracity she had not proved, and of Powers and Properties, by the Appearances of Things, without enquiring from those she might have trusted, or examining how those Powers could be there, whence they came,

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came, or *Ec.* cast off Dependance upon God and her Husband, rejected the State she was put in, refused to stay to acquire Knowledge by the Method God had proposed, and taken to instruct her ; desired that Perfection might come from the Fruit or Creature, rather than from God ; resolved to take the Devil's Advice, and believe him ; took upon her to acquire Knowledge that way, and play off their Persons, their Posterity, and Estate. And though God will command nothing but what is right and good, and consequently disobeying his Command was evil, yet if he had not commanded, believing that there were Properties in Matter which could communicate Perfections, Knowledge to the Soul, and such as were not communicable, that those who eat of it should be as *Aleim*, have such a Share, and of the same sort, as they had ; believing or attempting this was a Crime of the highest Nature. This was the Foundation of the Fable of attempting Heaven, aspiring to be equal to the *Aleim*. But what aggravated it was, supposing it could communicate such Perfections against God's Will declared, and so of course believing there were more Gods than one, and at least one greater than the *Aleim*. And at last, as

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a Consequence, broke the revealed Commandment, and in the same Act received the Symbol of Initiation into the Service of the Power she thought greatest, but in Truth the Symbol of Death.

If she asked the Serpent, Who gave that Virtue to the Fruit? He would have answered as he practised ever after, referred her to the Object of Sense, the Appearance, the Agent, which no doubt she knew formed the Fruit. And as the חמה *Chamah*, is the most visible Object of the three, to Fire, and what gives Light, or as they call it, Heat, and what returns Spirit: this was the Rival *Satan* always set up against God; this was the Bait which caught her and so many of her Posterity; this was the highest Pitch of this Philosopher's Reasoning, or of any that has succeeded him; and this Way of judging has passed for Wisdom, till lately, that one infinitely fillier took place of it; and this of communicating Virtues and Powers to particular Parcels of Matter, has been of little less Service to him. To this *Joseph* alludes, when he, pretending to be, and so acting the Part of an *Ægyptian*, made his Steward say of the Cup, or his Steward as an *Ægyptian* said, *Gen. xlv. 5. Is not this it in which my Lord drinketh,*

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drinketh, and whereby indeed he divineth? That was literally making his Master know like the *Aleim*. The *Ægyptian* Magicians pretended, that by their sacred Rods they had Dominion over Matter; hence *Moses* had his Rod given to swallow up the Rods of the Magicians. From this first Abuse, was the Institution of Fire in Sacrifice, and could not be from what happened after.

If the Devil, when he was as an Angel, one of the first Order of created intelligible Beings, had imagined that there were incommunicable Powers in himself, it had been, as we say, an infinite less Crime, than to imagine that there were such Powers in Parts of inanimate Matter, and that they acted in Opposition to the revealed Will of God. But if he knew there were no such Powers in Matter, then he was only a Lyar, and in propagating it with a Design, an Adversary, a Seducer. But without disputing whether God can communicate such Powers, or not, if he had fixed a Law that Matter should move or act without mechanical Powers, the Execution must be from his own Hand, as it was while he was putting it into Mechanism. And he who attributes the Power, Motion, or Action, to a Virtue
in

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in the Matter, does what the Devil did. If, as there was from the first, a Revelation where the Powers were, and how they acted, any who asserts any other, says and does what the Devil said and did; and all who believe such, act as *Eve* did; and all who know or are informed of the Danger of such Practices, and do not inform others, are Principals.

The *Jews* knew it was the Devil who acted in the Oracles, and possessed the Bodies of the *Samaritans*, and those given up to the Worship of the Heavens, and were more of them suffered at that Time, than any other, that *Christ* and his Followers might have Opportunities to shew his Power in casting them out; as upon a like Occasion is explained, *John ix. 2.* — *Master, who did sin, this Man, or his Parents, that he was born blind?* Jesus answered, *Neither hath this Man sinned, nor his Parents; but that the Works of God should be made manifest in him.* When they saw *Christ*, among his other Miracles, ejecting those Devils, maliciously attributed the Power of ejecting them, to *Beelzebub*; though their Scripture shewed, and they knew that *Beelzebub* was only a mechanical Power in the Air, to move Bodies, and had no Power
over

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over Spirits ; and so any Evasion they could invent, when *Christ* cured the Sicknesses, Infirmities, or Imperfections of their Bodies : Which in the *Jews* was the same Act as the Devil did at first, in attributing the Power in the Fruit, to the Fire, or, &c. Denying, blaspheming, or cursing God, is what any Fool can do ; and that without attempting to take away the Evidence of him, the Trinity, or, &c. may be as malicious an Act in the Person, as attempting to take away the Evidence can be ; but is not so hurtful to others, as depriving them of the Means of knowing the *Aleim*, is. And as God cannot give, or Man cannot take any other reasonable Evidence, but by God's shewing that some or all the Operations in Matter obey his Word, which is done by the Holy Ghost in Revelation ; the *Jews* were guilty of the Sin against the Holy Ghost, for which the Devil was sentenced, and they excluded ; of which, if none can repent, none can be pardoned. As the *Jews*, *Heathens*, and *Hereticks*, who had lost all the Knowledge of these Things, said, as appears by *Paræus in Genesim*, p. 417. " As to the Sin itself, the stealing an Apple, a Peccadillo, one would hardly correct a Child

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Child for." So the present say. And tho' our primitive--&c. have used themselves so long to play with this Serpent, and find that they after biting do not fall down dead, they fancy, as the Heathens did *Acts* xxviii. by St. *Paul*, that they are Gods, and have given one another the Title of *plusquam humanum, pæne divinum*; [more than Man, almost a God] and so have made this Sin a Virtue, a Perfection. If this is not enough, I can shew them that this has more Mischief in it than it had at first; because it does not only exclude us from the Evidence of the Essence, but from that of *Christ*, which is the last Effort of Mercy; and that this committed now by those who may understand the Scriptures, is a Crime of which that Offender I am afraid cannot repent, so cannot be pardoned; and however ought to be cast out, I think I may say finally, out of every Christian Congregation, as the primitive Church did all such.

And as the Converts *Acts* xix. 19. who had used curious Arts, brought their Books and burnt them; those who now have any Books, which ascribe any other Power to the material Agents than they have, much more any such Power to Things which have none, and are of Course con-

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trary to the Powers revealed in Scripture, are in the Sense of the Words, Books about, what they construe, curious Arts, and do not bring them in and burn them publickly, I doubt are no Converts.

Ver. 6.-----And she gave also to her Husband with her, and he did eat.

The Scripture is silent, has drawn a Veil over the Discourse which passed between *Eve* and her Husband, when she brought the Fruit to him; so we can say nothing: but because it is shewed emblematically afterwards, we may state the Case. *Adam* had lived some considerable Time, of course, to make himself Master of the Nature of the Heavens, Earth, Water, Beasts, Birds, Insects Trees, Plants, &c. without any Society; after that, he had been for some time blessed with the Conversation of a beautiful innocent Wife, was of a sudden surprized with the News of her Soul being debauched, and her Body sentenced to Death, to be inflicted he knew not how soon; he to to be left alone, so in a worse State than he was before

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before he had experienced what Society was. No Prospect of a second Wife, of Posterity, or any thing in this State, to alleviate the Loss; attacked by the Devil with the Bait of the Powers of the Mechanism of this World, and the Flesh: *Satan's* Assertions about the Powers might be repeated, *Eve* might suggest what Imaginations had then possessed her corrupted Mind, but those could pass for little with him; he might be tempted to wish them true, in order to keep his Wife, rather than believe them. What Prospect, what Hopes, what Fears, real or imaginary, offered, and so what Distraction, is more easily conceived, than expressed; what prevailed, appears afterwards so plain that I think I may say, preferring the temporary Enjoyment of his Wife, the Prospect of Posterity, &c. which the Devil had then made Baits, before his Knowledge of, and Duty to God, and so before his Life, was the first Crime of Man; or rather without Consideration, resolving to take part in her Fate. For if he had stood, he might have enjoyed her as long as he did, and had Issue by her, and according to the Case under the Gospel, the Children might have been holy. Hence *Mat. x. 37. He that loveth*—— (where

M 2
Wife

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Wife is left out) *more than me, is not worthy of me.* Mark x. 29. *There is no Man that hath left House, or Brethren, or Sisters; or Father, or Mother, or Wife, or Children, or Lands, for my Sake, or the Gospel's, but——Breaking the Commandment, and so acknowledging the Power, was but pursuant to that; Adam did not insist that there was any such Power, but upon Consideration was ashamed of the Choice, and made her ashamed of offering it. Yet by Posterity he is brought in among those who worshipped this Power; 2 Esdr. iii. 21. For the first Adam bearing a wicked Heart, transgressed, and was overcome; and so be all they that are born of him. 25.—Then they that inhabited the City, forsook thee. 26. And in all Things did even as Adam and all his Generations had done; for they also had a wicked Heart. Ibid. iv. 30. For the Grain of evil Seed hath been sown in the Heart of Adam from the Beginning. Rom. v. 14.——Even over them that had not sinned after the Similitude of Adam's Transgression.*

Ver. 7. And the Eyes of both of them were opened, and ידעו they knew that עירמם it had made them naked; and they sewed עלה Leaves תאנה of the Fig-tree together, and made themselves תגרת a Girding.

As in all other Places, here the Action of the outward Eyes is descriptive of the Perception of the Soul. They had Time after eating, to expect this vast Degree of Knowledge; but, like the Promises of all Philosophers ever since, it came to worse than nothing. Then they begun to reflect upon what had passed; so ידעו the same Word as was applied to the Tree for Knowledge, is used here: They upon Examination of all Circumstances, in the Confusion they were, and with that Degree of the Power of Reasoning they had left, found that they were naked. The Woman had been tempted by Promises of a vast Degree of Knowledge which to acquire, was not her Business; and after she was fallen, her Inclination to her Husband made

her tempt him, and the Man had been seduced by his Inclination to her : So the visible Objects of that reciprocal Temptation became a Shame to them, and made it necessary to hide them. So the Words for, or Figures of those Parts, after that, were Emblems of that Desire or Appetite, and its Effects, both in the Body, and upon the Mind ; nay, by the Heathens, were worshipped, as Emblems of the Power in the Heavens, which carry on Generation, and Production. And as this Enjoyment expressed, *Exod.* xxi. 10. by the Word *עו* was the Cause of the first Iniquity in Man, I think for that Reason that Word became also a Root in the *Hebrew* Tongue for Iniquity ; and the Substantive of the Verb *פָּתָה* to seduce, is used *Isa.* iii. 17. for that which did seduce. Whether the emblematical Act of Circumcision was instituted as an Acknowledgment of this Crime in the Man, I leave to further Enquiry. The Words in the second Sentence are all singular, and each applied, affixed a Branch of the Fig-tree, and each made their self a Girdle with an Apron. That these Girdles with Aprons were literally to hide those Parts, admits of no Dispute :
The

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The * Question is only whether they did not intend something emblematically in the Choice contained under the Word עלה a
M 4 Branch,

* The Fig Tree, in Hebrew תאנה, is Contrition or Freting, from the Prickliness of its Leaves ; a Girding of it is *natural* Sackcloth, which was worn in token of Grief, and Humiliation, see *Isa.* xv. 3. xxii. 12. *Jer.* vi. 26. 2 *Sam.* iii. 31. As the Hand is Power ; the Eye, Knowledge ; the Tongue, Language ; the Lip, Confession ; the Shoulder, Consent ; the Bowels, Mercy, and so on ; the *Privy Parts* are Shame, and so what causes Shame, Sin, so they emblematically call their Sin, their Shame, and own they felt Contrition, Repent and humble themselves for it. Our Author says—— *that these Girdles were literally to hide those Parts admits of no Dispute*, that the Fig Leaves were put upon those Parts will admit of no Dispute, but that they had no other covering on their Bodies, or on those Parts before, doth by *no Means* necessarily follow from what is said here. They had not on those Emblems of Righteousness which were afterwards worn as Figures of the new Cloathing, the Garment of Glory, which who ever is without will be for ever ashamed, or for ever feel the Effects of Guilt. *Rev.* iii. 8. *Buy of me white Raiment that thou mayest be clothed, and the Shame of thy Nakedness do not appear.* When People were stript of those Ornaments or Emblems, they were said to be naked, as appears in many Parts of S. S. and it is plain the Fig Leaves were not for *Cloaths* or a bare covering, because *Adam* saith, *ver.* 10. *I am naked*, after he had the Fig Leaves on him, and we may as well conclude they were *blind* before their Fall, as *naked* since the same Act is said to have *opened*
their

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Branch, of which hereafter ; and under the Word תאנה *a Fig-tree*. If the Fig-tree be

their Eyes, which shewed them they were naked ; and here the Author of the Essay on *Gen. 3.* thinks himself mistaken in having said that Shame at the sight of our Nakedness, or what we call natural Modesty, arose from the Fall ; such Shame naturally arising from the Nature of the Passion seated there, and as Chastity is the governing that Passion, its seat is as expressively called Shame, and gives the Idea as clearly and strongly as any other Parts of Body do their several Ideas ; and if *Adam* had not fallen the shewing, or exposing to view those Parts would have been glorying in, or making Boast of a Passion which is to be regulated and *cautiously* indulged ; and the unlimited Indulgence of which enfeebles and enervates the Body and Mind beyond any other, and none are so abandoned in all other Respects as common Prostitutes. As a Child who knows not the use of his Body doth not blush at the sight of anothers Nakedness, so the Innocence in *Adam* and *Eve* is expressed in the same Manner, they were as Innocent as Children, had no emblematical Covering on, and yet לא יתבששו *blushed not*, were not ashamed, had no Sense of Guilt or Shame. They would have had Reason to have blushed had they not called their Sin a Shame to them, after their Fall, and to have shewn they thought it so by putting *Contrition* upon it. Holding an Olive Branch in the Hand is well known to have meant Petitioning for Mercy ; and a Branch of the Fig Tree, from the Meaning of the Word, is *Contrition*, putting that Branch upon their *Nakedness* or *Shame* was calling what they had done a *Shame* to them ; and implied Sorrow and Contrition for it, and whether

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be the same as we have here, its Branches and Leaves seem improper for that Use ; and of those many Sorts in Paradise, several might have been found more pliable, softer, and fitter for the Purpose. Whether the Fig-tree had been made an Emblem of something in the first Covenant, does not appear to me in Scripture ; but I find in *Vossius de Idol. lib. v. p. 92.* a Collection of Evidence that this Tree was sacred to, and used at the Altars of almost all the Powers of the Heathens. הַנֶּזֶר is used for girding with the Ephod, and the Priests were also girded with אַבְנֵי בַלְתֵּימָה *baltheum, a Belt* ; and Dan. 10. 5. *Whose Loins were girded with fine Gold of Uphaz.*

whether they wore these Leaves on their Skin under their Cloaths, or over their Cloaths on their Loins, matters not, but there is no Reason to suppose they wore no ordinary or common Cloaths before or afterwards. This, as well as the Skins God invested them with, were emblematical, not common, Cloathing ; what that was made of the Text doth not tell us, or say any thing about, one way or the other.

Ver.

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Ver. 8. And they heard the Voice of *Jehovah Aleim* coming into the Garden in the cool of the Day, and they hid themselves, the Man and his Wife from the Presence of *Jehovah Aleim*, in the midst of the Trees of the Garden. And *Jehovah Aleim* called unto the Man, and said unto him, where art thou ? And he said, I heard the Sound of thee in the Garden, and I was afraid, for I am naked, and I have hid myself. And he said, who hast shewn thee that thou art naked ? of the Tree that I commanded thee not to eat of it, hast thou eaten ? And the Man said, the Woman that thou gavest to be with me, she gave me of the Tree and I did eat. And *Jehovah Aleim* said unto the Woman, what is
this

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this that thou hast done ? And the Woman said, the Serpent beguiled me and I did eat.

This Part has been canvass'd ; I shall only hint a few Things. Many have attempted to guess at what Appearance God put on ; he says nothing here, but that they heard a Voice. If it were that Voice which had declared the forming of *Eve*, &c. that was sufficient. The Word walking or moving, will not help us out. Whether the next Words refer to only hiding themselves, or to hiding themselves under some emblematical Tree, because there were such in the midst of the Garden, appears not. The next is, that this was a Sort of Nakedness which they were afraid their Maker should see ; which they had made, not he. Upon the Question of guilty or not guilty, the Man does not plead Ignorance ; does not say that he was imposed upon, or that it appeared so to him, or that he believed upon hear-say, but directly, *The Woman whom thou gavest to be with me, she gave to me of the Tree, and I did eat*. Upon Examination, the Woman says, *The Serpent* 82) *elated me* (with false Hopes made me believe I should be

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be as a Goddess) *and I did eat.* As 1 Tim. ii. 14. *And Adam was not deceived, but the Woman being deceived, was in the Transgression.* She makes no Excuse for giving it to her Husband ; he had done that : God needed no Information who did this, or that ; or who, or what was the Cause of this or that. But, as I said at first, pardon the Expression, he was to justify himself before Angels and Devils, and the Race of Men to come. Therefore they were to be judged according to the Facts, and their Confessions ; and all were to know it. If either of them had approached nearer the Crime of the Devil, their Punishment must have been nearer ; particularly, if *Adam*, with whom the Covenant was, had been guilty of a Crime of that Nature, he had not scaped with simple Death ; it was loving himself, or his Prospect of Enjoyment of Wife and Posterity, &c. for which he broke the Commandment, without any treasonable Design ; that he by his Answer pleaded ; this was rather a Crime of Folly than Malice. It was so far from being any Crime against the reasonable, or natural, or relative Laws of Society, or against those of Morality, that set aside the Breach of the Commandment, and put it upon any other Penalty,

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and suppose that those Inclinations had not exceeded the Bounds which were designed to answer their Ends, it had been truly natural, and so far a Virtue. I mention this not to justify it; but that our Moralists may observe, that as the Fall was no Crime against the moral Law, so moral Obedience cannot be the Means of Recovery. We are to observe, that God did not interrogate the Serpent: He, the Devil, had been an old Offender; had gone on knowingly and maliciously; had gone beyond the Bounds of Mercy; had seen that Man, as I said, with vastly less Evidence, after he had been tempted and seduced by him, *Satan*, had been ashamed, submitted, and confessed his Crime, which justified God in sentencing him, *Satan*, finally. Therefore, God proceeds to sentence.

Ver. 14. And *Jehovah Aleim* said unto the Serpent, because thou hast done this, cursed art thou beyond every Creature, and beyond every Beast of the Field: upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Lives.

This

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This Sentence is emblematical, because it cannot be conveyed otherwise ; and if it had been possible to express it, and the rest, the Idea in reading it would strike a Man that had any Perception dead ; therefore he is sentenced by his Representative, by Proxy. I am to observe, that there has been almost a general Mistake about Speeches of this Nature ; where an Object and Actions are borrowed to convey Ideas of other Persons, Things and Actions, by supposing that the Thing or Conditions must be new ; that there must be a Change in the Things or Actions so borrowed, to fit them for the Emblem. The Serpent is not sentenced for being made an Instrument by *Satan*, but *Satan* for the Act he committed by the Serpent ; and we may very reasonably suppose that he was not permitted to make use of any Agent but such as should answer this End. There was no Occasion to change the Manner of the Serpent's going, or Sort of his Food ; I can easily shew their Use to be as eminent as that of any Species of Brutes in the Creation. But to represent the base Condition *Satan* was to continue in till the Execution of the latter Part of the Sentence, till his Head should be bruised, or &c. As the Serpent is apparently the most poisonous

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sonous Creature among Beasts, so shalt thou be in the rational or spiritual Order. As the Serpent is of the creeping Kind, and the Manner of its going the most abject in opposition to Creatures whose Bodies, Heads, or Faces are erect, or at least elevated their Height from the Ground ; thou shalt not only hang down thy Head or Face like a Malefactor, who cannot shew his Face, but as the most debased Order of Animals, thy Head shall be depressed to the Ground. And as the Serpent feeds upon the most despicable Food, represented by the Emblem of Dust, which is nauseous to all other Creatures ; so thou, as a Spirit, shalt no more be fed with celestial Food, satiated with the Pleasures there, but with, in opposition, Dust. So thy Food, thy Delight, will be in Evil, in doing Evil to others by Fraud, that which is abominable to all the rational Creation.

Ver. 15. I will put enmity between thee and the Woman, and between thy Seed and her Seed ; he shall **שׁוֹפֵךְ** bruise thee the Head, and thou shalt bruise him **עַקֵּב** the Heel.

This

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This is still emblematically carried on to the Devil, through the Serpent. No doubt but while *Adam* made Observations upon Creatures; to give them proper Names; they were restrained from offering Violence or Hurt to him, as is promised to *Noah*, Gen. ix. 2. *And the Fear of you, and the Dread of you, shall be upon every Beast; &c.* So there is no doubt but *Adam* knew that Serpents could bite, and that their Bites were hurtful; and thence, of Course, had an Aversion to them, and before this Serpent had been thus employ'd, would have bruised the Head of any that came in his Way; and while he was doing that, the Serpent would endeavour to bite his Heel, the Part with which he was bruising his Head: So there was to be Enmity between *Satan* and the Woman, and between her Seed and his Seed. In general, from *Satan*, because the Woman, who repented, and her Seed, of such all along as should believe in *Christ*, before or after, were to prove; that Creatures, as I said, with less Degrees of Knowledge, could repent, and so judge the Devils; and wicked Men, and augment their Punishment. And from the Woman and her Seed, of such, because she and they knew
Satan

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Satan had done, and he and wicked Men would do all they could to destroy her and them. But more particularly, that *Satan* should attack the Seed *Christ*, and be foiled ; but that *Christ*, by his Obedience, should wipe off the Disobedience of all who had or should repent and believe. And that *Christ* should, as the Word שׁוּף and נִשָּׂא express, execute the Sentence, should cover in Darknes the Head, the principal Part of *Satan* ; that which begun the Evil, *Isa.* lix. 10. as one that was dead, was covered ; and that *Satan* should so cover the Heel, the lowest, the mortal Part of the Seed. This was not to extend to what was after pronounced in the Sentence upon *Adam's* Seed ; this was not to return to Dust ; they all were. The Word עֵקֶב is most wonderfully suited by Usage ; gives the Idea as clear as any one I have met with. All the rest, I think, are, as I said, double, to Body and Mind : This Word, in that Sense, signifies the lowest Actions of the Soul ; but it is used only for the *Impetus* of the Body, the Appetites, which was that which seduced Man, and are his Reward ; and which, by *Satan's* own Means, cease at Death. And that *Christ*, by that Death, should satisfy offended Justice, and release

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all the Prisoners upon that Account, and restore them to Freedom. As the Institution of Sacrifices, the Emblems of *Christ's* Sacrifice, and the Righteousness with which he clothes Believers, are couched under this and the 21st Verse, we shall adjourn it thither.

Ver. 16. Unto the Woman he said, multiplying, I will multiply
 עֲצָבוֹתְךָ thy Sorrow, and הֵרֵנֶךָ
 thy Conception; in Sorrow shalt thou bring forth Children;
 and to thy Husband shall be תְּשׁוּקָתְךָ thy Desire, and he
 יִמְשֵׁל shall rule over thee.

I am to observe, as before, here has been a general Mistake. Can any one doubt, but if *Eve* had born a Child before the Fall, but she would have had Pains in bearing, and Trouble in educating it; or that she had a Desire, in the common Sense, towards her Husband? Too much of that has appeared. Or that it was not intended that he should rule over her? Certainly, none hereafter will.
 These

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These have a literal Sense ; as 1 *Tim.* ii. 15. *Notwithstanding she shall be saved in Child-bearing, if, &c.* But these acute Pains, strong Desires, &c. were, as before, borrowed to convey Ideas of the Actions of the Mind. The Word עֶצֶב signifies something formed, as I said, in Body or Mind ; it is used for forming Man, for formed Idols ; and with Regard to the Mind, it is used for such Ideas or Imaginations as it forms, when it, or the Body, is in Perplexity, Pain, &c. and so it is used for the Ideas *Eve*, &c. were to frame then, of the (as they call it) Fate of their Issue, of which hereafter, in general, of the State of Man after the Fall. I am to observe, that under these emblematical Expressions, are couched all the Foundations of the Laws of relative Society, which we call Civil Law, and which we have thought fit to neglect, and take them from a Parcel of the vilest Robbers, the Heathen *Romans*. But it is not my Business to meddle with them now. The Word תְּשׁוּקָה *thy Desire*, expressed under this Emblem here, is of an infinitely higher Nature. This is applied by God between *Cain* and *Abel* ; and, *Cant.* vii. 10. between the Spouse and *Christ* in the same Manner. The Means of their Salvation

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was to come from the Issue of *Adam*, and from the common Rule of Man over his Wife; is expressed by the Word **יָמֶשֶׁל**, that sovereign Rule which the eldest Branch, except those who forfeited, had in Right of being Parent of the Ruler *Christ*. In this Sense, this Rule was promised to *Cain*, if he did well. In this Sense, *Seth* was Father of his Sons, and they Sons of the *Aleim*. In this Sense, *Gen.* xxiii. 6. *Abraham* was called, and owned to be Prince of the *Aleim*. So *Hosea* xiii. 3. *Jacob*—by his Strength was the Prince of **אֶת אֱלֹהִים** the very *Aleim*. So *Mal.* ii. 15. *The Seed of the Aleim*.

Ver. 17. And to **לְאָדָם** the Man he said, because thou hast hearkened to the Voice of thy Wife, and hast eaten of the Tree, which I commanded thee, saying, Thou shalt not eat of it: Cursed is the **הָאֲדָמָה** Ground for thy sake; in **עֲצָבוֹן** Sorrow shalt thou eat of it all the Days of thy Lives; Thorns and Briars shall it bear unto thee; and thou

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thou shalt eat the Herb **השרה** of the Field : In the Sweat of thy Face shalt thou eat Bread, till thou return to **האדמה** the Ground, for out of it was thou taken, for **עפר** Dust thou art, and unto Dust shalt thou return.

You are to observe here, that it is strongly implied, that *Eve* used Sollicitations, or was importunate, and that God charges *Adam* with nothing further than hearkening to the Voice of his Wife, and eating of the Fruit of which God commanded he should not eat. In the next Place you are to observe, that the Matter which is cursed, is not the Orb of the Earth and Water, as has been asserted, but the Matter of which Fruit, Creatures, so Food and our Bodies are formed ; and perhaps it would be better Sense, if the Word **בעבורך** *for thy sake*, be read, in *thy Provision* or *Food*, in **עצב** *Sorrow*, (as above) **תאכלנה** *thou shalt eat it* (there is no *of*) *all the Days of thy Life*. Does any one imagine that there were not Thorns and Thistles before this ? Is it not

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expressed before ? This is all, as before ; nay, the Word קוצ Thorns, is used, *Exod. i. 12. & al.* for Afflictions. He and his Posterity were not to find Trees for select Fruit, Plants for choice Seeds, ready planted, or clear Ground ; but to find the Ground cumbered by useless or hurtful ones ; and were by Labour and Sweat first to destroy such as were in Possession, and then themselves plant those useful ones. So they were not to be in a Place stocked with none but such as would give virtuous Precepts and Examples, and find their Minds free from Weeds, and be instructed by God ; but were with Observation, Study, and Application, to weed the Ground of their Minds, to remove evil Examples, to acquire the true Knowledge of Things, and practise accordingly, against all Opposition. *In the Sweat of thy Face shalt thou eat Bread till thou return to הארמה vegetable Mould ; for out of it wast thou taken : For Dust thou art, and unto Dust thou shalt return.*

Immediately upon the Soul of *Adam*, being infused into a Body with ripe Abilities to furnish Ideas for reasoning, and being by proper Means sufficiently informed and possessed of Knowledge of the necessary Things to be reasoned upon, he
was

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was able to reason justly ; and so was perfect, the Creature he was designed to be. As soon as he had admitted Imagination, the Product of the Devil, and the Parent of all Vice, by his Wife, who took it in by doubting Revelation, he lost the Ability of Reasoning ; and reasoned without Evidence, or falsely. He lost his Innocence, the Image of God in Man was defaced, and he fell from that Perfection, broke the Commandment, and forfeited the Sacrament of Immortality, of being translated to a happy State, and the Confidence in, and Assurance of the divine Protection and Favour ; Consciousness of that introduced into his Mind, Doubtfulness and Uncertainty of that Favour here, and of being filled with it hereafter. While he reasoned right, he was sure of the Favour of God ; when he had reasoned wrong, he had forfeited that Favour, and was at a loss which way to retrieve his Happiness in Expectation here, and in Enjoyment after his Dissolution, which was then certain. The Soul was not by any Act of God altered or changed, but an Alteration was made in the Rules of Reasoning ; the Objects and Conditions of Things to be reasoned upon, were changed, and the Conclusions drawn from reasoning upon

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the State of his Affairs made different Impressions upon his Soul. They had lost their first State, and were in continual Doubts whither this angelick Being was to go, into whose Hands it would fall, what sort of Entertainment it would meet with, whether and how the Body would rise again, how it was to be altered, to be made capable of subsisting without the Assistance of this Machine, the Support of Meat, Drink, &c. what would be its Fate hereafter, what the Enjoyment of a happy State consists in, what sort of Misery can affect an immortal Body, &c. God, who knew Man could not subsist without a Dependance upon him, in his great Mercy, before he passed Sentence, made a Promise that one of the Woman's Seed should retrieve that false Step, repair that Loss. Those who have allowed the first Part a Publication of the Covenant on the Part of the *Aleim*, have never considered the latter Part, or the Part of Man. Can any one imagine, that the *Aleim* should publish this Covenant, and the Means of Salvation, which on their Side was to be performed at so great a Distance of Time as four thousand Years, and appoint no Service, no Emblems, no Memorials on Man's side, as an Evidence of their successive Initiation
and

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and Confirmation, of their Compliance by performing their Parts emblematically, to keep that Means in View, and thereby support their Minds, but leave Men to their own Imaginations for two thousand Years, and then sanctify those Imaginations by a Law, and constitute them for a Service to the *Aleim*? Because it was inconsistent with the Scheme of the *Jews*, who rejected *Christ*'s Sacrifice, to own a Forfeiture, or occasion for so great a Price for Redemption, and therefore make their Offerings appointed by their Law, the real Atonements for Sin; must we sit still and take their Words, let it be uncertain for what Man fell, and for what he was to be redeemed? No, it will appear that Man's Part of the Covenant first by *Adam*, &c. emblematically, and lastly by the Man in *Christ*, was published here, as well as the Part of the *Aleim*, or of one of them in *Christ*, by the latter Part of this Speech, &c. Does not their Lawgiver *Moses* shew what was the Crime, what the real Atonement, and that the Shadows were appointed before they were a People; nay, from the Forfeiture? Does not the Apostle say expressly, they were Shadows of *Christ*? And God by several Actions suited to the Senses and Capacities of the Mind, transmitted

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mitted to us in Scripture, described the Manner to the Offenders. The Means which was in their, and now is in our Power, of renewing the Image of God, and necessary Degree of this Confidence, is pointed out by knowing how they were lost. It is by believing Revelation, excluding Imagination, reasoning justly of God, and all other things; as it was then, preferring the *Aleim*; so now, *Christ* the Means, before all Things or Means, depending upon the Methods he has appointed to make Peace, which is the Result of reasoning truly. The Case of *Adam* then, and each of his Posterity, as well before the Satisfaction of *Christ* was made, as since, who did not understand the Terms before or since, and come into this Act of Grace, or before they understood and came in, was or is like that of a Person who had committed a Crime for which he knew not how to obtain Pardon, and so grew desperate. Or of one in Debt, which he had not Means sufficient, or knew not how to pay, so went upon Projects. Upon such Souls wanting their proper Subsistence, there arises a Hunger or Thirst in the Soul, a Desire after something to subsist and satisfy. For Defect of proper Food, they are continually liable to Temptation of contriving

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contriving some other Sort of Support. This is what is call'd Depravity in Man, and puts him upon imagining other Attributes in God, or God with other Attributes: That all things were produced by the Machine, by Nature, &c. that Rewards and Punishments are not eternal, or that he shall cease to be, or makes him reject hereafter, and fix upon Sense. As the Desires of the Soul are not satisfied with Imaginations without Evidence, they are so far from being depended upon about hereafter, that they cannot keep such Quiet here; and that Uneasiness is further increased upon Trial; and finding a Want of Sufficiency in the Enjoyments or Pleasures to fill the Capacities of the Soul, this constantly spurs them on to try new ones; has made, and makes, and will make, all such so restless and irregular. The Result of imagining first appeared in *Adam* and *Eve*, when they attempted to hide themselves from God under the Covert of Trees; in the Deductions *Cain* made from imagining something amiss about the Sacrifice upon God's detecting him, and preferring his Brother, first being dejected, and then murdering his Brother.

But with regard to the last Part of the Sentence, as Man had sinned, he must either

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ther have lived till Satisfaction had been made for his Sin, or else, if he had been removed, he must have been deprived of Heaven, and sent to the Place fit for him; so Death keeps him disunited, or in Suspension, till that Satisfaction and all the Parts of that Dispensation be performed, and the Numbers accomplished, except only *Christ*, and those who rose with him, or soon after, and those who shall be alive at the End, and so shall be exempt from this Suspension. Those who had fallen, were not fit for the Enjoyment of God, till they died, and God should give another new greater Evidence of his Power to each of them, than the Creation or Formation was to the first, and which their Posterity had not but that by Revelation, and their own in a natural Way. So that they would enter upon that State, not only as new made, but also as redeemed; and so that it should suit with the Honour of God to protect them for the future. For when a Man has been born, and his Body dies, and comes to be new made, he is more sensible of that, than of his being either born or created; so when he is redeemed, than if he had stood as he was made. This is much more in our Favour, than if we were carried up alive, to make

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us more sensible of the Power of God, and the Mercy in Satisfaction. Those who doubted at first, wanted these Demonstrations; some wanted them not, and the rest were to be made new Creatures.

Ver. 20. And *Adam* called his Wife's Name *Eve*; because she is the Mother **כל הי** of all living.

There are but few Instances where the Rabbies have done right, and in those Cases, I think it was, when they did not see the Consequences; and even there, our Interpreters will not let what is right stand. The Word **חווה** is a Root of its self, has no Relation to **חיה**. The Verb signifies, “to declare, publish, bring the News of. *R. Pag. Bux. Lex.* to reveal or bring to Light hidden Things by declaring publishing, &c. a Substantive, the Revealer, the Bringer of hidden Things to Light. Boder. Chald. Syr. **חוי** — also **חויא** is the same as **נחש** the Serpent. **חויא** the same. Gen. ii. Exod. iv. Isa. xi. and Amos v. As one may say the Messenger which brought Word and proclaimed to **חווה** Chavah the forbidden Fruit, and she
to

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to her Husband Adam—in the Plural חַיִּים
*Serpents. S. & Chaldee מַחְיִין Images de-
nouncing future Things.*” Though *Adam*
and *Eve* in the last Verse had been sen-
tenced to Death, whatever Time or Acti-
ons passed between, *Adam* was now come
to himself, understood, and believed the
Promise ; and by Imposition of this new
Name, as it will appear the Practice in
such Cases was, he entered into the Cove-
nant, and made a Confession of his Faith,
declared, as the Word has been understood
in all the Languages, that she was to ma-
nifest what was expressed under this, or
this Part of the Covenant, explains himself
in what Sense he imposed the Word, not
for pretending to discover the Properties in
the Fruit, as the Serpent had done ; but
in Opposition to that, she was to produce
the great Manifestation, to discover the
great Mystery, by being a Mother, to
bring forth out of their sentenced, dead
Bodies, universal Life, unlimited in every
good Sense, not less than eternal ; and if
a Person, the Words convey Ideas, not to
be expressed. *Eve* was so full of this
Hope, that upon the Birth of her first
Child, *Ibid. iv. 1.* she cries out, *I have*
got a Man, the very *Jehovah*. This Act
of *Adam* is represented by the same Act
in

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in *Abraham*, Rom. iv. 17. (*As it is written, I have made thee a Father of many Nations*) before him whom he believed (or like unto him) (in Opposition to every Obstacle he believed) even God who quickeneth the Dead, and calleth those Things which be not, as though they were : Who against Hope, believed in Hope, that he might become the Father of many Nations ; according to that which was spoken, So shall thy Seed be. And being not weak in Faith, he considered not his own Body now dead, when he was about an hundred Years old, neither yet the Deadness of Sara's Womb. He staggered not at the Promise of God through Unbelief ; but was strong in Faith, giving Glory to God : and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for Righteousness. Now it was not written for his Sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead, who was delivered for our Offences, and was raised again for our Justification.

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Ver. 21: And *Jehovah Aleim* made for *Adam* and his *Wife* כְּתָנֹת עֹר Coats of Skins, and לְבָשָׁם clothed them.

If the Words construed, *He shall bruise thy Head, and thou shalt bruise his Heel*, or, as I have construed them, refer to the Sacrifice of *Christ*; and one, or some of the Sacrifices of Creatures, were Shadows, Emblems, or Sacraments of that great Sacrifice; then were they, and all Things previous, emblematically couched under that Expression, and so instituted. What they refer'd to, is shewed *Heb. x. 18. Now where Remission of these is, there is no more Offering for Sin.* That they were instituted is plain, *Heb. xi. 4. By Faith Abel offered.* Faith, in what? An Institution out of their own Heads? Sacrificing, except God had appointed it, and made it a Sacrament, signified no more, than if *Adam* had made a Tree in the Middle of a Garden or Grove, (as 'tis pretty plain the Heathens did after) the Tree of Lives. No, his Faith was in a Covenant and Promise, and whether the Covenant and Promise

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mise before and after be all one, and this Promise a Part, or this be the second Covenant, matters not. The first Testament begun here, was but re-established, *Gen.* vi. 18. ix. 9. with *Noah*; by the Word קום; and *Gen.* xvii. 2. with *Abraham* by the Word תנה to give (of which hereafter) and after by קום. Indeed where there was any other Part, as that there was to be no more Floods, *Ibid.* ix. 11. *Isa.* liv. 9. Or that he gave the Land of *Canaan* to *Abraham* and his Seed, as *Gen.* xv. 18. *Deut.* xxxiv. 4. To multiply *Abraham's* Seed. *Gen.* xxii. 16. xxxii. 13. *Heb.* vi. 13. there were Words for making Covenants, Oaths, &c. and the Covenant concerning the Sacrifice of *Christ*, and the Shadows of him were but re-established and recorded by *Moses*, *Heb.* ix. 18. *Neither the first Testament was dedicated without Blood.* The Apostle indeed is forced to refer to *Moses*, because there was no elder Writing, and to the Re-establishment, because that of *Abel's*, and all before, were but occasionally mentioned; and because there was no Alteration in the Covenant, so no Occasion to repeat the Institutions more fully. Whether any Additions or Enlargements of Service were then made, whether the national or daily

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Services; nay, whether the Sacrifices for the particular Crimes of private Persons were then added, is not the Matter.

If, at least, the Body, or the Life of the Body of Man was forfeited, for supposing, or rather, submitting to allow, that the Power in vegetable Matter, of which Man's Body was made, and so Property was in, and supported by another Lord, and was, at a great Distance of Time, to be redeemed by the Body and Blood of *Christ*, as is expressed *Rom. viii. 23.* and some Memorial of this was necessary to support the Mind of Man: If sacrificing of Beasts was a Sacrament of *Christ's* Sacrifice, and the Beasts Representatives of Man first, and lastly, of *Christ*; and each was to transact that emblematically, and they were at first to put away the strange *Aleim* that were among them, to cleanse their Bodies with Water, and change their Clothes before they were to sacrifice, as appears occasionally, *Gen. xxxv. 2.* Then this emblematical Action of Purification was instituted before, or at the Time of the first Sacrifice; then this was the principal Use of the Rivers in *Eden*, and they an Emblem of what was afterwards described by Waters, quite down to the End of the Revelations, and was the Origin of what

we

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we now call Baptism. If the Beast, or Beasts and Birds to be sacrificed, were to be of those Sorts, which are called clean, as it appears they were, *Gen. ix.* and after : Then of course, either *Adam* made those Distinctions, when he considered their Uses, gave them Names, by observing the Manner of their feeding, or *Ec.* which is in many so distinguished to this Day, or else it must be done before they sacrificed. If several Things were to be anointed with Oil, and so made Sacred before they were to be used in Sacrifice, as we occasionally find, *Gen. xxviii. 18. xxxv. 14, Ec.* Then the Oil-Tree was Representative of something very high, and was instituted before Sacrifice. If the Blood of the Creature to be sacrificed was an Emblem of the Blood of *Christ*, which was to redeem the Life of Man, was to be poured out, as his was to be, and as Drink-Offerings were to be, and upon that Account, Blood was to be sacred, set apart for that Use, and was not to be eaten, either in the Vessels, by strangling the Creature, or after it was poured out, as it appears it was, *Gen. ix.* and if Things and Persons before sacrificing, were to be sprinkled with Part of the Blood of the Creature to be sacrificed, and were thereby made holy, and the Persons quali-

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fied to communicate in the Flesh of some Sorts of the Sacrifices ; then of course those Laws to prohibit eating of it, and direct Sprinkling with it, were instituted before the first Sacrifice. If the Sacrifices were to be washed before they were offered, and the Priests were to wash themselves before they offered, as it appears, when those Things were explained at large, 2 Chron. iv. 6. then that was also instituted before the first Sacrifice. If performing what is comprehended under the Word Sacrificing properly was the Term of being accepted, as it occasionally appears, Gen. iv. 4. If עור העולה *The Skin of the Burnt Offering* was the Property of the Priest, as Levit. vii. 8. *And the Priest that offereth any Man's Burnt-Offering, even the Priest shall have to himself the Skin of the Burnt-Offering which he hath offered ;* and Adam performed that Office ; and that God's cloathing Adam and Eve with Skins, was an Emblem of hiding their Nakedness and cloathing them with the Covering of Christ, which in Words was called, imputing Righteousness to Abraham ; then Adam and Eve must have emblematically, and with properly qualified Minds, done all that was necessary, previous to being cloathed.

If

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If the vegetable Matter in Beasts, &c. Fruits, &c. was forfeited by their believing or allowing that there were Powers in it which God had not placed, and which were not to be controlled by him, and was therefore accursed; Man had not any Right to it, or to the Creatures which were made of it, and fed with it, nor could expect any Benefit from it or them, till there was some new Tenure appointed, by which he was to acknowledge the Property in, and Dominion of God over it in them, to be repeated every Breeding Season and Crop, till this Forfeiture should be pardoned. This appears by the wording of the Law, *Lev. xxiii. 14. And ye shall eat neither Bread nor parched Corn, nor green Ears, until the self-same Day that ye have brought an Offering unto your Aleim. It shall be a Statute for ever, &c.* And though I have put this the second, even the Fruits I think were not fit for the last mentioned Sacrifice, till they were redeemed by waving the first Fruits of them, &c. and as that Power in the Fruit hath been tacitly, mentally, or openly ascribed to the Fire, or Names, it was necessary there should be some Act of Renunciation, that some Act should be appointed to shew

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that

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that they apply'd that Power to acknowledge the Sovereignty of God, which was, as appears occasionally, in short, done *Gen.* iv. 3. by a Parcel of the Crop of Fruits, Beasts, &c. and after by burning Part, (giving Part of them to the Priests,) of the Fruits, and of the Juices of them, and of the Trees, such as Corn, Oil, Turpentine, Incense, Gums, &c. in Fire; and by pouring out such as would not, as Wine, &c. into the Air, to be sunk, or exhal'd by it; eating Part of that so offered; and lastly, by using Part of the Remainder so redeemed, in Feasts, Presents to the Poor, &c. which if Man had had a Right to do, and Sense to have done, he would have done in some such Manner, of himself. And I may add, as above, if Usage of both Sides be any Evidence of an Institution, and if all these Things downward were constantly performed by Believers under an Oak, and by others under that or some Tree in Gardens or Groves, it is more than enough to make one Conjecture that they were instituted, and that they had their Rise in Paradise.

But to recapitulate or enlarge upon the several Branches: It was inconsistent at all Times to offer Sacrifice to God, till they had

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had put away all outward Emblems or inward Acknowledgements of these false *Aleim*. The first Mention we have of purifying by the Verb טהר is *Gen. xxxv. 2. Be clean and החליפו change your Garments.* So *Numb. xxxi. 24.* The Idea of Purity is taken from the Heavens, *Exod. xxiv. 10. As the Body of the Heaven; or Air in its purity;* though in the Sense of the Word זכר *Job xv. 15. The Heavens are not,* and *xxv. 5. the Stars are not pure [clear] in the Eyes of God.* There was anciently three Ways, Fire, Air, Water. *Numb. xxxi. 24. Every thing that may abide the Fire, ye shall make it to go through the Fire, and it shall be clean; nevertheless, it shall be purified with the Water of Separation: And all that abideth not the Fire, ye shall make go through the Water. Job xxxvii. 21. And the Wind passeth and cleanseth [or purifies] them.* This Word, when applied to Mens Bodies, in some Cases expresses something more than רחץ to be washed in Water. *Lev. xiv. 8. — And he shall wash himself in Water, and טהר purify himself. And he shall come into the Camp, and shall tarry abroad out of his Tent seven Days, &c* I need not explain what Cleanness of the Body is; but the Clean-

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ness of it, and the Things it was conversant with, was made an Emblem of the Cleanness of the Soul, and its Actions, & *e contr.* what the Pollution was appears, as here, *put away the strange Aleim.* Ezek. xxxvii. 23. *Neither shall they defile themselves any more with their Idols, &c.* And God in Ezek xxxvi. uses this Word טהר when he promises to make them clean. So washing, or &c. the Body, then by Precept, or after by Ministers before the Temple, was to be an Acknowledgment that both Body and Soul wanted washing: And the Acknowledging that by those Acts, was the Method prescribed to have them made clean before they offered this Sacrifice, as Baptism is an Acknowledgment that he makes us clean, and the Means to qualify us to take Benefit by the Sacrifice. I need hardly repeat the Emblem of changing the Habit of the Body, as an Act, when they went to Sacrifice; it is so applicable to changing the Habit of the Soul, that nothing can be plainer.

The Distinction of טהר clean Beasts and Birds, from unclean, is first mentioned Gen. vii. 2, where seven Pairs of each
Sort

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Sort were preserved, and but one Pair of each Sort of the unclean; and besides their Use for Food, we find viii. 20. that each Sort of them was used, and no other, in Sacrifice; whether they were distinguished before the Fall, or as every Species was forfeited and cursed at the Fall, and so only the clean re-granted, alters not the Case; whether the Occasion of the Flood was for that at the Fall, or other Crimes, which occasion'd a second Forfeiture, where all seems to be re-granted and allowed, except Blood, though perhaps without abolishing this Distinction, alters not the Case. But upon this the Covenant was renewed, Man was absolved and blessed, and an Addition was made, that there should be no more Floods, and the Bow was taken, not made, on Purpose to be אוֹת, a Memorial, and a Resemblance of it, was about the Head of the Representation of *Christ* in Glory, *Ezek. i. 28.* and in the *Apocalypse*; of which in its Place. Indeed, the greatest Number of these pronounced unclean, are naturally so, and are designed for other Uses; yet now some of them are thought otherwise. Though the Heathens were zealous in the last Article, in Purifications, yet they both

eat

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eat and sacrificed many unclean Beasts and Birds; and both God and they made Representations of both clean, and what we, though not named, should suppose to be unclean. But we cannot reason about these Things till it be shewed why Beasts which fed only upon Things which seem to be clean, and did not chew the Cud, and cleave the Hoof, were unclean; and though those Birds which feed upon Things which are, as all allow, unclean, must be unclean, till it be shewed why some Sorts of Birds which feed only on Things which seem to us to be clean, are counted unclean. Indeed it may be answered, with Regard to the Representation made by God, that when what was exhibited, Man taken into the Essence, should be accomplished, both Beasts, Birds, and People, were in the highest Sense to be clean; so both clean and unclean might be used. And besides, perhaps some of those pronounced unclean by the written Law, might be added, because of the Heathens abusing those Species, and making and eating of them initiatory, or, &c. The Cause of these Distinctions could not arise from what was transacted long after, but God uses a future Act, and an additional Enforcement, and under that a

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Precept to the Soul. Levit. xx. 24. *I am the Lord your God, which have separated you from other People; ye shall therefore put Difference between the clean and the unclean, &c.* And this Distinction was borrowed *Acts x.* to represent the Distinction God had made between the *Jews* and the *Gentiles*, and to shew *Peter* that the believing *Gentiles* were cleansed, the Creature redeemed, and the Distinction in both was taken away; expressed in that inimitable Style, *Rom. viii. 19.* *For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God. For the Creature was made subject to Vanity, not willingly, but by Reason of him who hath subjected the same in Hope: Because the Creature itself also, shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God. For we know that the whole Creation (or every Creature) groaneth and travelletb in Pain together until now: And not only they, but ourselves also, which have the First-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Body.*

Though the Trees of Oil belong to an Adjournment about Paradise, yet, as they
and

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and the Oil are sometimes mention'd together, I shall consider them together, and venture to suppose, that some of the Species of Olive or Oil Trees, were made Representations of something very great, because *Gen. viii. 11.* the Dove brought a Signal of the עלה Branch of an Olive, which I shall consider under that Word as a Sacrifice. So *Gen. xxviii. 18.* *Jacob* poured Oil upon the Top of the Stone, to consecrate it for a Foundation of an Altar, and afterwards of a Temple. *Ibid. xxxv. 14.* upon the Pillar of Stone. Will any one suppose, that *Jacob* took up this from the Worshippers of the false God, who had but a little before treated his Family, some think, very badly, however banished them? No, this was re-established; the Oil was appointed for the Lamps: So the Oil was poured upon the Chief Priest's Head, and Cakes and Wafers were to be mixed with Oil, and burned at his Consecration. So the Meat-Offering was to be with Oil. So the Sacrifice of Thanksgiving for their Peace-Offerings; it is called the Oil, the Anointing (or the Ointment) of *Jehovah*, the Holy Oil. Oil was to cleanse the Lepers. It is said in a Parable to honour the *Alchim* and Men. Hence the Chief Priest is called,

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called, *Lev. iv.* and *Saul* is said to be, *2 Sam. i. 21.* משיח anointed with Oil. The *Cherubims*, which were a Representation of the sacred Three, and Man taken into the Essence, &c. were made of Wood of Oil, and the Door-Posts of the Temple, and the Doors of the *Sanctum Sanctorum*. And at the Feast of Tabernacles each was to cover one with several Sorts of Branches, for which the Word עלה is used, among the rest, *Neh. viii. 15.* על-יזית *Branches of the Olive*, and על-יעץ שמן *Branches of the Wood of Oil*. as descriptive *Psal. xlv. 8.* *Thou lovest Righteousness, and hatest Iniquity, therefore or because* אלהים אלהיך *The Aleim thy Aleim bath anointed thee with the Oil of Gladness above thy Fellows.* *Psal. lxxxix. 21.* — *With the Oil of thy Holy one.* Sometimes it is called, *Isa. x. 27.* *the Visage of Oil.* *Ibid. v. 1.* *The Horn of the Sun of Oil.* That Prophet, personating another, was anointed, *lxi. 1.* and ver 3. to give *Oil of Joy.* *Luke iv. 18.* *Christ* is called in *Hebrew*, and said, as the Word signifies in *Greek*, to be *the Anointed.* *Psal. ii. 2.* *Dan. ix. 25, 26.* *John i. 41.* and *iv. 25.* *Psal. xlv. 7.* *Heb. i. 9.* *The Church* is anointed by the Spirit of God, *2 Cor. i. 21.* *1 John ii. 20, 27.* So the Members are called *Christians*; and

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and Rom. xi. 17: the true Church of the *Jews*, which was fed from the Root with the Light and Spirit of the true Essence, is represented by the Stem and Branches of the true Olive-Tree; and the false Church of the *Gentiles*, which they supposed was fed from the Root by the Light and Spirit of this Machine, and so false Essence, is represented by the Stem and Branches of that Tree which resembles the Olive-Tree, but has not the Oil. So Zach. iv. 2. *And I said, I have looked, and behold a Candlestick of Gold, with a Bowl upon the Top of it, and his seven Lamps thereon, and seven Pipes to the seven Lamps which were upon the Top thereof. And two Olive Trees by it, one upon the right Side of the Bowl, and the other upon the left Side thereof. — Ver. 10. — Those seven, they are the Eyes of Jehovah, which run to and fro through the whole Earth. Then answered I, and said unto him, What are (is represented by) these two Olive-Trees upon the right Side of the Candlestick, and upon the left Side thereof? And I answered again, and said unto him, What be these two Olive-Branches which through (by the Hands of) the two golden Pipes empty the golden Oil out of themselves? (or empty out of themselves Oil into the*
Gold;

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Gold?) Ver. 14. *Then said he, these two* **בני היצהר** *Sons of Oil, (anointed Ones)* (Anointers) *represent* **העמדים** *the Supporters* (the Sustainers) **על** *upon* (in) **ארון** *the Lord, the Dominion, the Director of the Motion* **כל הארץ** *of the whole Earth.* This System was framed to shew the respective Parts of the *Aleim* to Man only, in this Affair. As from the first Emblem of the Essence in Trinity, the Light in Spirit returns to the Fire at the Sun; so here the Oil, another Emblem of the Essence, returns from the two Olive Trees, by two Branches, through two Pipes, to the Bowl of Oil, and supports or supplies the Oil in it, which supports the seven Eyes. And the Word **צהר** used for Oil, and with a *Jod* prefixed for the Persons, here is also used for Light; nay, Mid-day, the highest Degree of Light. And all the World, *Jews* and *Gentiles*, anointed their consecrated Things, and their Bodies. Whether the Use of the Fat of Beasts among those we call the savage People, be to the same End, or from the Fat of Sacrifices, I shall not determine. These Things are represented in the *Revelations*, which have been misrepresented, as well as the other Books, and *inter al.* contain several Representations expressed in this Manner, by Emblems

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blems of what was then past, viz. the Resignation by the Trinity of the Rule of this System, or what concerns the State of Man, to the Lamb first in Heaven, where, as *Rev. iii. 21.* the Throne of God, in what relates to before or after this System, and the Completion of the Race of Man, and the Throne of the second Person, *Christ*, as ruling, during this System, and after with them, is distinguished: Then a Representation of the second, and as one may say, the Assistance of the third Person upon the Earth, partly in the Bodies of the Apostles, &c. and partly *extra*, which Translators have made two Saints, so Martyrs; indeed they are Witnesses. A Saint has been termed, *Rev. i. 20. a Star*; and *ibid.* a Candlestick is construed a Church; but indeed, it is as, *ibid. ii. 15.* that which is liable to be removed. In *Zachariah* these two poured in the Oil into the golden Bowl, which supplied the seven Lamps, and a Saint was never termed an Olive-Tree. But entering into a further Explanation of the *Revelations* is not to be performed in the Compass of an Introduction.

I have already, under the Word *שֶׁדַּי*, cited several Texts about the Prohibition of eating Blood, and the Reason assigned, and

as

as a Sacrament occasionally, under the Article of the Tree of Good and Evil; the Precepts about the Usage of it, and the Proofs about the Effects of it, typically, and really, are too many to be inserted here. It appears to me, that the principal Part of the Institution lay emblematically in shedding the Blood that redeemed the Lives; the surrendering the Body to Death, redeemed the Body.

The first Mention of Sacrifice is not to give us an Account of Sacrifice, nor how, or when it was instituted, much less is it any Evidence, that there was none before; but is occasionally related in the History of transferring the Seniority, and so the Parentage of *Christ* from *Cain* into a younger Line, which was absolutely necessary to be known. 'Tis plain by many Texts, that the Substance of the Things committed to Writing, was instituted at first, and was traditional, 'till Writing, as *Gen. xviii. 19. For I know him (Abraham) that he will command his Children, and his Household after him, and they shall keep דרך the Way of Jehovah, to do Justice and Judgment. xxvi. 5. Because that Abraham obeyed my Voice, and kept משמרת my Charge, מצותי my Commandments, חקותי my Statutes, and תורתי my*
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Law. Exod. xviii. 16. *I (Moses) make them know* חקי *the Statutes of the Aleim, and* את־תורתיו *his Laws.* And 'tis plain, that many of the Forms and smaller Things were not at last committed to Writing, but, as they term it, directed by *Moses*, and continued on by Tradition. If any one, who can, will examine these Words, he will find there was nothing in the Parts of the Law, which was then all traditional, and was after, Part committed to Writing, and Part continued by Tradition, but what is expressed by these Words. He tells us, *Gen.* iv. 1. that *Cain* and *Abel* were of that Age, that they had chosen each an Employment, and each had Products from their own Stock and Labour, *Ver.* 2. The Translators, in this, as in most others, have imposed upon us ויהי מקץ ימים ויבא קץ, and in *Process of Time* (Marg. at the End of Days) *it came to pass that Cain brought, &c.* The first ׀ and three Words is an entire Sentence.—*And it was* (or then was) *the End of the Days.*—And the next begins with another ׀, and *Cain brought.* This, and such like Expressions refer always, each to some stated Time, according to Times or Things the Author is speaking of; often to a Year, sometimes to

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to many, as *Neb. xiii. 6.* to the Time predicted for their Delivery. Here he refers to a Time of Sacrificing, which is at the End of a Number of Days, and here is not to be mistaken. 'Tis *Numb. xxviii. 26. After your Weeks.* So *Deut. xvi. 9.* As this was the first Period of Time appointed, this Word is become the Root for all Periods, and קיץ, which I take to be of the same Root, when applied to Time or Season, is the Time of Heat or Dryness, which was there the Harvest, for which they used קציר, *Jer. viii. 20. קציר the Harvest is past; קיץ the Summer is ended.* There is a Season of the Year in each Climate, when young Creatures come to be useful, and Fruits to be ripe, and so the Time of first Fruits. 'Tis plain enough, that the *Israelites* had had Liberty to observe Feasts with Sacrifices, &c. in *Ægypt*, and at last were denied that Liberty; and that there were Priests, *Exod. xix. 22. Let the כהנים Priests also which come near to Jehovah, sanctify themselves. Verse 24. But let not the Priests, &c. before Aaron* was instituted, except *Aaron's* being made a Prophet to *Moses*, (*Exod. vii. 1.*) or his being called the *Levite*, (*Exod. iv. 14.*) implied, that he was a Priest before, or that, *Verse 16. He shall be to thee*

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instead of a Mouth, instituted him. The first Fruits were mentioned as established, Exod. xxii. 29. Thou shalt not delay to offer the first of thy ripe Fruits, &c. Ibid. xxiii. 16. xxxiv. 22. 'Tis true, they together with the other Feasts and Sacrifices were suspended during the Journey of the People of Israel through the Wilderness, when they had no Plantations, and perhaps because of their Sacrifice to the Calf, &c. and all who had seen such, were to die in the Wilderness, except two: But it was revived Levit. xxiii. 10. — When ye be come into the Land which I give unto you, and shall reap the Harvest thereof, then ye shall bring a Sheaf (or Handful) of the first Fruits of your Harvest unto the Priest: and הניף he shall wave the Sheaf before Jehovah, to be accepted for you: on the Morrow after the Sabbath the Priest shall wave it. And ye shall offer that Day when ye wave the Sheaf, an He-lamb without Blemish, of the first Year לעלה for a Burnt-Offering unto the Lord. And the Meat-Offering thereof shall be two Tenth-Deals of fine Flour mingled with Oil, an Offering made by Fire unto the Lord for a sweet Savour: And the Drink-Offering thereof shall be of Wine, the fourth Part of an Hin. And ye shall eat neither Bread, nor parched Corn,
nor

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nor green Ears, until the self-same Day, that ye have brought an Offering unto your God: It shall be a Statute for ever, &c. This Lamb or Kid, and that at the Passover, renewed, perhaps, with the Addition of the Feast of unleavened Bread, are, at the same Time, and were to be killed, the one to be sacrificed, and the other eaten on or near the same Day; and the Feast of unleavened Bread begun on the same Day, and lasted seven Days, Exod. xii. 2. This Month shall be unto you the Beginning of Months: It shall be the first Month of the Year to you. Verse 3. They shall take to them every Man a Lamb.— 5. From the Sheep or from the Goats. And ye shall keep it up until the fourteenth Day of the same Month: And the whole Assembly of the Congregation of Israel shall kill it in the Evening. Exod. xxiii. 14. Three Times thou shalt keep a Feast unto me in the Year. Thou shalt keep the Feast of unleavened Bread: Thou shalt eat unleavened Bread seven Days, as I commanded thee, in the Time appointed of the Month חאביב (Z. P. new Fruits) for in it thou camest out of Egypt. And the Feast of Harvest, the first Fruits of thy Labours, which thou hast sown in the Field: And the Feast of Ingathering which is in צאת the End of the Year, when thou hast gathered in thy

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Labours out of the Field. xxxiv. 18. *The Feast of unleavened Bread shalt thou keep as I commanded thee, in the Time of the Month Abib: for in the Month Abib thou camest out from Egypt.* 22. *And thou shalt observe the Feast of Weeks, of the first Fruits of Wheat Harvest, and the Feast of Ingathering תקופת at the Year's End.* Deut. xvi. 16. *Three Times in a Year shall all thy Males appear before Jehovah thy Aleim, in the Place which he shall chuse: In the Feast of unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.* Ibid. 2 Chron. viii. 13. *If striking Blood upon the two Posts of the Doors, was instituted at first; thence, so much about the Posts of Doors among the Heathens.* Levit. xxiii. 15. *And ye shall count unto you from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave-Offering; seven Sabbaths shall be compleat: Even unto the Morrow after the seventh Sabbath, shall ye number fifty Days, and ye shall offer, &c.* The Time mentioned above is at the End of these Days. That the Paschal Lamb was either in lieu of that Lamb referred to as ancient, *Exod. xxii. c. xxiii. c. xxiv.* and mentioned *Lev. xxxiii. 10.* or sacrificed at the

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the same time, appears *Deut. xvi.* where the Month *Abib* is mentioned, and not the fourteenth Day, but the same Description of Season as in *Lev. xxiii. &c.* which was so periodical, that it might be kept to a Day : As *Ver. 9. Seven Weeks shalt thou number unto thee : Begin to number the seven Weeks from such time as thou beginnest to put the Sickle to the Corn. And thou shalt keep the Feast of Weeks ;* which would fall about the seventh of the third Month, or our *May*. This was allowing a sufficient Time for reaping and gathering in, and that was the Time of sacrificing some of them, and to hold a Feast of some of the rest ; and the third Feast, when the Fruit of the Trees was also gathered, which was called the Feast of Tabernacles, was to be held in the seventh Month, which they make our *September*. As *Lev. xxiii. 24.* the Memorial of blowing with Trumpets, was on the first Day ; the Day of Expiation, the tenth ; and the Feast of Tabernacles, begun the fifteenth Day of the Month, and lasted seven Days. To observe these, doubtless, were those Precepts given, mentioned *Gen. xi. 1. And the whole Earth was of שפה דברים one Lip, (one Confession) and דברים the same Rites (the same Laws)*

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because though many of the People then changed their Object of Worship, and so some time before, or then, their inward Sentiments; yet none of them, as far as Evidence on either side shews, either changed the outward Form of Words, or Laws, or Services, or even the Times; and because it does not appear that either side observed any other: And indeed, tho' the Heathens mistook the Object, they observed all that the *Jews* had to observe, without ever committing them to Writing; other than emblematically, that we know of; which perhaps, ended in the Confusion of their Religion, predicted at *Babel*. *Ægypt* was a Shadow of the State of fallen Man, of a State of Slavery to a foreign Prince, Death, and of the Soul to another God the Machine, and so the Devil; and the Deliverance was but a Shadow of the Deliverance by *Christ*; and the Paschal Lamb was but an Emblem of that Deliverance from Death in, and Slavery by going out of *Ægypt*; a Shadow of the first Lamb sacrificed at waving the Sheaf, which was a Shadow of the Sacrifice of *Jesus Christ*; and as this Deliverance was nearer to Sense, it was made use of for a Shadow of the other, and therefore celebrated at the same time.

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I think the Meaning of the References to bringing them out of *Ægypt*, collected, is, *e. g.* as if God had said, The Tradition of my Creation and Formation of Matter, is called in Question, because the Sabbath which was instituted at the End of that Formation for keeping those Actions in Memory, has been neglected, or by Compulsion broken; you have seen me controul every Power in Nature, and so renew that Evidence, and that of my Dominion over Matter, and those, and these are recorded, therefore keep the Sabbath, which was appointed in Memory of the Formation from the Demonstration you have had, and Posterity will have not only by Writing, but by Tradition, from your Evidence. So as the Crime and Forfeiture of the first formed Woman and Man for confiding in my Agents, and the Means appointed for their Redemption, is by some ridiculed, and the sacramental Atonement by the Blood of Beasts, by others misapply'd, and the Services in Memory of the real Atonement have been by you in some measure, during your Bondage, neglected, I will renew that Evidence. The *Ægyptians* have been guilty of the same Crime, and of making my Agents אלהים *Ale-*
im;

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im; therefore I (as recorded *Exodus* xii. 12.) will עבר pass over *Egypt*, and make those my Agents their *Aleim* (in form of Pestilence) destroy their First-born, so execute Judgment; and I appoint each Family of you instead of your First-born, to kill a Lamb, and dash the Blood upon the Door-Posts, &c. and when I see the Blood, I in Pursuance of the Covenant will be פסח (as you take this Idea from disabled Parts of Bodies) *lame*, incapable of acting against you, so will not give Power to the Executioner to enter and destroy you (as expressed *Exod.* xii. 13.) and you shall keep the Memorial of the Redemption of your first Parents, as well as of yourselves, from this new Evidence. And as I have covenanted to deliver you out of the Power of Satan, and carry you into the celestial *Canaan*, which is to be performed at Distance of Time, I, as an Earnest of that, will not only lame the destroying Angel, take you out of the Hands of *Egypt*, but carry such of you as believe me to be your *Aleim*, into the terrestrial *Canaan*.

I shall venture to suggest, that the Memorial of blowing with Trumpets, or the Action of sounding, &c. which is expressed by the Word רוע or רע the Word
used

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used for the Tree, as it happened, of Evil, which was to be performed before the Day of Expiation and Feast of Tabernacles, was to make a publick Acknowledgment of the Crime of eating the Fruit of that Tree, and its Consequences. The Jews have told us, it was in Memory of the binding of *Isaac*, who was delivered, and the Ram sacrificed in his stead. That was indeed a Sort of Repetition of the first, or referring to *Christ*; but this was of that when the first, and so all Men were bound and liable to Death, which was to be acknowledged before they made this Sacrifice the Emblem of the great one. It would take the Compass of a Preface to settle the Ideas of this Word, the Difference of the Instruments, and of the Sounds, in Times of this Acknowledgment, and those of Joy, afterwards in the Jubilee, the Recoveries of their Estates, of their Liberties, &c. at that Time, of which hereafter.

I shall divide Sacrifice into two Parts; I have not Room to branch them here: As the latter Sacrifice was preferred, I shall prefer it, First, for the Forfeiture of the Life of Man by the first, or successive Sins; the second, for Forfeiture of *Adam*, the Matter of which Man is made,
and

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and by which he is supported, in Beasts, Birds, Fish, Fruit, together with Water, &c. Indeed, if the Body of *Christ* redeemed all other Creatures and Fruits, as well as the Body of Man, then might Offerings of Fruits, &c. be joined in the Sacrament of that of Beasts. The first Sort had no Place before the Fall; the outward Act was shedding the Blood, so killing and sacrificing of Creatures, paying Life, Blood, Substance, as an Acknowledgment of the Forfeiture of Lives at first, and of daily Forfeitures since, as a Sacrament, Memorial, or emblematical Representation of the holy Living Blood, and Life of *Christ*, the great Sacrifice, of the Satisfaction or Atonement by *Christ*. In this Sense Beast for Man, *Hebr. x. 1. For the Law having a Shadow of good Things to come, not the very Image of the Things, can never with those Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. & seq.* The Peoples Part of the Covenant is expressed, *Psal. l. 5. Gather my Saints together unto me; those that have cut off a Purifier, (ברתי בריח) with me by Sacrifice, finally, Isa. xlii. 5. xlix. 8. And I will give thee for a Purifier (ברתי) of the People.* And this, as other outward Acts, besides its being the Service of the
the

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the Body, was of publick Honour to God, and Service to other Men. The inward Act was an Acknowledgment or Confession, that there was an Atonement to be made, and this Act was what each was to do to obtain it; as Prayer was, that there was an Intercession, and so an Intercessor, necessary to obtain a Reconciliation. The Benefit of these Acts to those who believed, and duly offered those Sacrifices, whether before the Law was written or after, was a Suspension, or perhaps what the Apostle means by being kept in Prison, 'till the Satisfaction should be paid, and then they were perfect or free, though not released; and theirs before, as the Sacrament of Bread and Wine is, of that Satisfaction already made, till all be accomplished. We ought to acknowledge, in commemorating *Christ's* Sacrifice, that God was the Creator and Producer of Man; that they forfeited the Grant, by denying the Authority of God; and receiving the Sacrament of Body and Blood is an Acknowledgment that our Lives were forfeited, and were to be redeemed by the Death of the Body of *Christ*: That we were all liable to the Punishment, that he stands in our stead, and that we are ready to begin again

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gain upon new Terms. We shall adjourn the Consideration of Offering by Fire, till we have considered the other Part. Whether that for which God regarded *Abel* more than *Cain*, was from the Hearts of the Parties, or from the Sorts of the Sacrifice; whether *Cain* minded nothing but the Fruits of the Earth, and *Abel* had Regard to a higher Object; and how the Respect was shewed; whether, as has been always supposed it was, by accepting it by Fire, I shall refer. But I think the Words following explain upon *Cain's* looking melancholy in the Time of a Feast, when he should have been merry, praising, and perhaps dancing. God says, Gen. iv. 6, 7. *Why art thou wroth? And why is thy Countenance fallen? If thou doest well, shall not thou have the Dignity? And if thou doest not well, Sin lieth at the Door: And unto thee חשקו his Desire, and thou shalt rule over him.* No other Sort of doing well, but Regard to that Sacrifice, could take the original Sin from *Cain's* Door. The Occasion of his Sorrow, was like that of *Esau*; he had forfeited his Birth-right, but was still upon his good Behaviour to be reinstated, and to have *Abel* made dependant upon him; and the Word נשן *be accepted* was to be restored to that high

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high Dignity of being the Father of the Seed, which *Gen.* xxiii. 6. they call *Prince of the Aleim*, and so chief Priest, the Person from whom God would accept the Sacrifice ; and by accepting it from *Abel*, had for that Time instituted him : And if *Cain* should be restored, with Respect to *Abel's* Dependance, expressed by the Words, *And to thee shall be his Desire*, the same Word as used for *Eve's* Desire towards her Husband, as they have been understood, one or both, is a filthy Translation. *Eve's* Desire was to get Seed from *Adam*, to have one who might have Seed, to save her and her Race : And so was *Abel's* on that Condition, to be towards his elder Brother *Cain* to the Seed expected from him ; and each in Right of having that Seed in him, was to rule. And it appears that *Abel* offered, ver. 4. מַבְכֹּרוֹת *of the First-lings* צֹאֲנוֹ *of his Flock* (Marg. Sheep or Goats) and מַחֲלֵבֶהֶן *of the Fat thereof*. This was a Sacrifice of the First-born of his Flock, which may well be construed of Calves, Lambs, Kids, the common Creatures for Sacrifice. This was renewed and recorded, *Exod.* xiii. 12. xxii. 29. xxxiv. 19. And the First-born of Man was to be redeemed by Beasts, which was an Acknowledgment and Memorial

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rial that a First-born was to be given. Those in *Egypt* who had neglected the Performance of this Law, were destroyed; and the Deliverance from *Egypt* is added to enforce this, as it is to all others; burning the Fat was renew'd, *Exod.* xix. 13. and forbid to be eaten, even that in Creatures which were found dead, *Lev.* vii. 24. This Sort of Sacrifice, much more the chief of them, of which the Lamb at waving the Sheaf was first, was not for the Fruits or Products of the Earth, or for Brutes, but for עֵלָה; it was a Sacrament, as an Atonement for Sin, and could neither naturally nor lawfully be instituted by Man. This procured a Breath, a Space of נוח Quietness, a Cessation from Punishment, not a Peace. *Gen.* viii. 21. *A Saviour of Rest.* It appears the Apostates made this Sort of Offering, *Ezek.* vi. 13. xvi. 19. xx. 28. *A Saviour of Rest to all their Idols.* When God struck a Covenant with *Abraham*, he ordered him to take an Heifer, a She-Goat, and a Ram, each of three Years old, and a Turtle Dove, and a young Eagle, and to divide the first three, *Gen.* xv. 9. And God passed between the Parts of them in Form of Fire, &c. and *ibid*, xiii. 18. *Abraham* built an Altar; what he offered, appears

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appears not. But *chap.* xxii. he was to offer his Son for an *עלה*, and no doubt he thought this was to have been the great Atonement he expected. The Words of *Isaac* make the Matter yet more plain that it had been customary to offer *השה* a Lamb for an *עלה* *Holocaust*; that was to be continued. There was *איל* another Word for the same Creature, at a different Age, a Ram appointed in his Stead; then that was an Emblem of him who was to have been, and who was to be offered. So from the Fall at instituting this Creature, a Representative of the great Atonement, it, as several others, by the same Means, became sacred to *Abraham's* Line, and the Lines of all others, and was to all the Heathens an Object of Worship; nay, was stamped upon the eldest Coins, called in Scripture *קשט*, and the same Word in Scripture is used for the Names of what it represents, as *Truth, Perfection, &c.* and so it was upon the Coins among the Heathens, and is found in the most ancient Monuments: Nay, even its Horns, Skin, &c. became sacred to all. As the Lamb was among young Beasts, so the young *יון* Dove, or *תר* Turtle, were among Birds; which was in Case of Poverty renewed, instead of a Lamb, *Lev. v. 7.*

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And if he be not able to bring a Lamb, then he shall bring for his Trespas that he hath committed, two Turtle Doves, or two young Pigeons, unto the Lord, one for a Sin-Offering, and the other for a Burnt-Offering, &c. Hence the Turtle at the Covenant with *Abraham*; hence a Representation of *Christ* by the Turtle, *Psal.* lxxiv. 19. and by Turtles and Doves in the *Canticles*. Hence the Shape of the Dove assumed, *Mat.* iii. 16. and thence the Simplicity of the Dove. Hence from the Beginning of the Heathens, the Turtle and Dove were sacred in all their Nations, which appears by the Remains of the Heathens, as above. And the young *ליל Eagle*, which you will see was an Emblem of the Spirit in the *Cberubim*, and ordered to be one of the Covenant, was sacred to all, and worshipped in many Heathen Nations, which appears as above. And as a further Mark of Compassion to the Poor, where one was neither able to bring a Lamb, nor two young Turtle Doves, nor two young Pigeons, *Lev.* v. 11. *Then he that sinneth shall bring for his Offering the tenth Part of an Ephab of fine Flour for a Sin-Offering, &c.* Hence among the Heathen, Ears of Corn, perhaps Wheat, were sacred, which appears, as above; and

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and I humbly suppose, the Bread was continued as a Representation of *Christ's* Body, for all, Rich and Poor, and perhaps Wine, from the Drink-Offering. Indeed Wheat-Ears were sacred upon Part of those in the Sheaf, or others, at that Time being beaten, the Corn dried at the Fire, and offered as a Meat-Offering, mentioned *Lev. ii. 14.* The Applications of the Word *עלה* are too many to be cited. But *Ezek. xlvii. 12.*—*His Branch or Leaf shall not fall.*—and *עלהו* *his Branch for Healing*, or Medicine. So the great *Holocaust* was to be *עלה* a Branch, a Shoot, And a Branch was to heal, to be *Raphael*; so *John i. 32.* a Dove shewed *Christ* the *עלה* the Branch mentioned *Ezek. xlvii. 12.* and *John i. 29.* shewed the Lamb, the *עלה* *Holocaust*, which taketh away the Sins of the World.

The second Sort of Sacrifice which was paid by *Cain*, the first Fruits, or Part of the Crop of Vegetables, which appears here to have been instituted and recorded at the same Time and Place, as those of Creatures were, might, as I hinted in the Introduction to the second Part of *Moses's Principia*, have been appointed as a proper Acknowledgment or Quit-rent, even before the Fall, and the first Fruits of the

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Creatures also, for the Fruits and Creatures they received ; much more Occasion was there after the Fall. It is true, if it had not been appointed, it may be said, as I hinted, to be natural, for Man, after such an Offence, to have made some Tender, some Acknowledgment, as of the first Fruits of the Earth, or &c. that would have been an actual Confession that they received the Things from God, and actually thanking him either upon the first Grant, or upon the Forfeiture and new Grant. Nay, it seems, as I said, if it had not been appointed, to be as natural as it is for us to say Grace before Meat. But it is not so clear why they should offer by Fire, Light, or Spirit. If before the Fall they were supposed to do it of themselves, they must be supposed to know that the solid Fruits or Creatures which would burn, the Fluids which would burn, and also the Fluids which would not burn, which all were for the Food or other Necessaries of Life, came from God, and were raised and formed by the Action of the Air, supported by the Action of Fire, &c. and therefore they returned Acknowledgments to God for giving them by his Agents, or Servants, the Hands they received the whole from, of such as would burn,

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burn, by Fire ; of such as would not burn, by pouring them out in the Air, and letting the Air take them up by Degrees ; and so took the Air for Distributer and Receiver. But if they had sacrificed of their own Accord before the Fall, it would be much safer to suppose, what will be proved, that at first they knew by Revelation by Words, Emblems, or otherwise, that the Heavens were a Representation of the Trinity, and as such offered by them. But the Case was much otherwise, when Man, by supposing incommunicable Powers, as before stated, in Fire, &c. had fallen. It would have been the most unnatural Way in the World for Man, who intended to pay an Acknowledgment in Kind to God, to deliver the Things to Fire, &c. whom the Devil and he had made the Rival of God ; and it would have made the Matter still worse, for Fire to have descended and burnt the Sacrifice. But if God appointed it, and that it was to be a Proof that Fire obeyed him, and offered Sacrifice to him ; or when he pleased to give supernatural Evidence of accepting the Sacrifice, by sending the Fire to do him Honour ; then, indeed, it was a reasonable Service, and the Law was holy, and just, and good. Hence Gal. iii. 24. *Wherefore*

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the Law was our School-master, to bring us unto Christ, &c. And as those who preserved that Knowledge of the State of Grace, which was revealed, or had it renewed afterwards, paid proper Sacrifices, as a Sacrament, a Memorial of Atonement to that Person who is represented by Fire, as the Avenger through Fire, also acknowledged Fire a Servant: So those who neglected Revelation, and so forgot this Knowledge, though they paid all the Sorts of this Sacrifice, and though from the first, for a long Time they seemed to have some Notion of the End, yet at last I think they paid them to the Representation, Deputies, and Servants, the Airs by Fire, &c. and looked no further. And though only one Season, or only the Feast of Days or Weeks be mentioned, yet that by mentioning the End of the Days being come, also implies the Time of the Beginning of those Days, the waving of the Sheaf of First-fruits, offering the Lamb, &c. renewed and recorded *Lev. xxiii. 10, 11, &c.* which was to be done the Morning after the Sabbath; which shews the Sabbath was then settled. *Cain* and *Abel* could not offer the First-fruits of their Flocks or Fields, till the Sheaf was waved, the Lamb, &c. offered; nor wave the Sheaf,

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Sheaf, till after a Sabbath ; nay, though the first three of the ten Commandments were occasional, or might or might not be new, the fourth was not, but was a *Memento*, referring to a Thing known, a former Law. So two of the Feasts appear to be antient, and though the third be not otherwise mentioned than by being included in the First-fruits before the Renewal, yet as the Crime was perpetrated by supposing the Powers in, and eating the Fruit of a Tree, it seems very reasonable that when Man was reconciled, there should have been some Appointment for him, such as the Forms hereafter mentioned, to acknowledge that the Trees and Fruit were produced by the Power of God's Agents, and that such Reconciliation and Protection should be emblematically represented by Branches of the Trees, which represented such Attributes in the Essence. The Church then had no other Records but Tradition, this emblematical Way of Atonement, and after that expressing their Joy in such Actions as were appointed, and possessing themselves of the Emblems which were Pledges to secure what they represented here, and hereafter. I have placed these three Feasts, as the modern *Jews* place them in one of their Calendars.

As there are many different Opinions about the Species, Order, nay Number of their Months, and so of the Times of their Feasts, I pretend not to be answerable for this. But to return to the Point. It appears by the Practice of Deserters, between the Beginning and the Time of the written Law, and by the Renewal of the Law, that besides sacrificing by Fire, and acknowledging by bringing the Fruits, Creatures, &c. that God was the Author of those Powers in the Air, which produced and formed those Fruits and Creatures, there were several Forms previously annexed, whereby they acknowledged God to be the Author of that Matter, and of its Motions outward and inward, from the Center to and from every Point of the Circumference; and to have the Command of the other particular Powers, Operations, or Effects, of the Fire or Air, in this System. I have mentioned one, *viz.* the Heave Offering, in the second Part of *Moses's Principia*, p. 317. I shall mention two others here, *viz.* first, that before us, *Lev. xxiii. 11* הניף he shall wave *M. נוף* "Elevation, Stillation, to agitate every way. C. To agitate, Wave, *pec.* a certain Sacrifice towards every Part, towards the East, West, South, and North; to shew that

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that Sacrifices ought to be offered in the four Parts of the World to the Glory of God ; as the old *Heb. Menach.* 61, 62. *P.* Agitation, Waving and particularly a sort of Ceremony in Sacrifices in which, as is just said, the Thing was lifted up on high, so that it might be waved towards every Part of the World. *C. Cyr.* to be incurved, bent, inclined, to assent by Sign, to nod, beckon, *Arab.* an Idol—a certain Town in *Ægypt.*” We find a Kingdom named by the compound Name of this Action, *Jos.* xi. 2. xii. 23. *1 Reg.* iv. 11. נפת דאר. *S.* places דאר under the Root דור and makes it *Ar.* and to signify a Circle ; so the Mover in a Circle. The Word נוה joined to a Place, a Center from whence they go out and come in, may be a Province, as it is when applied to *Jerusalem*, as the Church ; but here it is part of a proper Name, and so it is in *Ægypt*, *Jer.* ii. 16. xlv. 1. xlv. 14. to be made desolate, ver. 19. This Motion was to be given to the Gold, the Brass, the Sheaf, the Oil, the Bread, the Lamb, and the Parts of Creatures offered to God in his Tabernacle or Temple, which we translate *wave*, and was an Action of attributing the Motions performed by these Agents or Powers, to God. There are several other Precepts about it :
It

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It was also used for the Motion of the Hand, and so acknowledging that God's Hands reach every Way, and to every Place. So 2 *Reg.* v. 11. *Naaman* was wroth because *Elisba* did not use this Motion, as it is plain he must know others had done, as we render it, strike his Hand over the Place, and recover the Leper, and, as aforesaid, *Jer.* xlv. *Noph* in *Ægypt*, where it is like there was a Temple to these Powers, with this Attribute and these Services, was threatned to be destroyed. The second was dancing in Circles, by the Word *ἄλῳ* as I have shewed it signifies in the second Part of *Moses's Principia*, p. 258. was renewed in this Feast, *Deut.* xvi. 16. which was what *Moses* demanded Liberty of *Pharaoh* to do, *Exod.* v. i. which was also attributing the circular Motion of the Orbs to God, and a Proof of the Antiquity of this Feast; because all Nations had this Service, and it was so annexed to every Feast, that it is used for the whole Service of a Feast. And one may suppose, that at first in thanking God, the Agents, Powers, or Effects, might be named, and though some fell away, or left God, and regarded Sense, they retained the Names of the Agents, &c. on both Sides, and in re-establishing the
the

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the Services, they are reclaimed by Name: These Feasts, and the Numbers and Sorts of each Sacrifice, every Day, are enumerated *Numb.* xxviii. and xxix. and I think it seems by the Words of God, *Jer.* vii. 22. *For I spake not unto your Fathers, nor commanded them, in the Day that I brought them out of the Land of Egypt, concerning Burnt-Offerings, or Sacrifices, &c.* That he did not intend to have loaded them with Ceremonies, or have required such a Number of Sacrifices, as aforesaid, though some were appointed, and perhaps with only those, if they had been obedient, and had not sinned in the Affair of the Calf. In this Sense *Gal.* iii. 19. *the Law was added, because of Transgressions, till the Seed should come*; but whether this refers to this Re-establishment or Addition, or also to the first, I think now admits of no Dispute.

But supposing *Adam* and *Eve* to have believed and performed the outward Part, and eat of the Sacrament; then to return to the Text, *Ver.* 21. we find they were not to clothe themselves, to hide this Nakedness, but the *Aleim* was pleased to do it for them; as *Ezek.* xvi. 8. *Hos.* ii. 9. *I have covered thy Nakedness.* It was not to be Matter of their applying, but of God's

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God's appointing. This was an Act which was done at once for them and all their believing Issue. This is what God did not repeat to them, nor their Issue ; nor was it that we know of, any way to be imitated by one of them to another ; nor do we hear any more of any Precept about clothing, till we come to the High-Priest. It was not to be done really at present, but emblematically ; not with the covering of the real Sacrifice, but with the covering of it, which was the Shadow of that, the Skin of the Victim, which, as one may say, had undergone the Sentence prescribed in this Covenant for them, and was the Sacrament of that Sacrifice, and this of that mentioned *Isa. lxi. 10.* — *He hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, as a Bride adorneth herself with Jewels.* They were only then to be covered with the Skin, and sprinkled with the Blood, not to have the Offence of the Nakedness taken away : not to have the Stain washed off by the Blood ; nay, even not to partake of the principal Part of the Sacrament ; to eat of the Flesh of the Sa-

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crifice,

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crifice, but not to drink of the Blood. Indeed *Gen.* xxvii. *Jacob* covered his Hands, &c. with Skin, and in his own Right personated his elder Brother, to obtain the Blessing. And *Exod.* xxxi. 19. the Tabernacle was covered with Skins. *Lev.* xvi. 4. the Priest was covered with a Coat of *Line* of Holiness, when he went into the *Sanctum Sanctorum*. So Coat of Justice; and *Isa.* xxii. 21. *Christ*, by the Name of *Eliakim*, was to be endow'd with כֹּחַ the Coat of one in Power. The Word שָׁבַל to clothe with, is applied not only to this and other Emblems, but to the Spirit. 1 *Par.* xii. 18. to the Spirit of *Jehovah*; *Jud.* vi. 34. to the Spirit of *Aleim*; 2 *Par.* xxiv. 20. So in sundry Places to Justice, Righteousness, Salvation, &c. and *Apoc.* iii. 7.—*And knowest not that thou art naked. I counsel thee to buy of me—white Raiment that thou mayest be clothed; and that the Shame of thy Nakedness do not appear* The Heathens worshipped in Sheep Skins, and Goat Skins; and I find one Instance of Imitation cited *Curtius de Hortis*, p. 89. “*Posidius in Arabia*—For a Man and his Wife appointed by their Family, preside over the Grove, both clothed with Skins and living upon Dates.” There is some Tree made a Representation
of

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of this Condition of Nakedness, by the same Word ערום pl. ערמין Chesnuts, V. *Planes*, S. *Firrs*," and something is referred to Ezek. xxxi. 8. *The Chesnut Trees are not like his Branches.* I find among the sacred Rites of the Heathens, they crowned some Tree with Skins. *Apuleius* makes it "*Fagus*, the Beech. *Florid.* Book 1. or the Beech crowned with Skins." Whether the Prophets and the Primitive Christians, and even the Heathen Philosophers, who went about in Skins, did it in Poverty, or emblematically, may be considered. *Lucretius* allows *Paradise*, Tabernacles of Boughs, Coverings of Skins, and every thing he could gather out of Tradition or Scripture, without owning the Author. *Ed. Tan. Fab.* p. 263.

*They knew no Use of Fire to dress their
Food,
No Cloths, but wander'd naked in the
Wood:
They liv'd to shady Groves, and Caves
confined,
Meer Shelter from Cold, the Heat, and
Wind.*

Creech V. 1013.

There

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There are several other Sorts of Emblems, which, doubtless, had their Rise in *Paradise*, are represented as a sort of Protection; but even those Words which represent them, are spoken emblematically. When the *Israelites* had broken off from their Wives, and Children, what they translate their golden Ear-rings, and had made of them a Calf, and worshipped it, and lost their Ear-rings, and the Calf, and were stript of the Ensigns of their God, naked in the Eyes of their Neighbours, and without the Protection of God, *Exod. xxxii. 25.* *And when Moses saw that the People were פָּרַע naked (for Aaron had made them naked unto their Shame) among their Enemies,* he ordered the Sons of *Levi* to slay, &c. and it is likely the Men had some other sort of Emblems under the Name עֲרֵי Ornaments, (perhaps Evidences,) which seemed so far to protect the People, that God would not attempt to destroy them, nor *Moses* remove the Tabernacle, till they were put off. *Exod. xxxiii. 4.* *And when the People heard these evil Tidings, they mourned: And no Man did put on his Ornaments, for the Lord had said unto Moses, say unto the Children of Israel—Therefore now*
put

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put off thy Ornaments from thee, that I may know what to do unto thee. And the Children of Israel stript themselves of their Ornaments by the Mount Horeb. And Moses took the Tabernacle, and pitched it without the Camp afar off. I think the Temple is comprehended under this Word, Ezek. vii. 20. As for the Beauty of his Ornament, (or Evidence) he set it in Majesty: But they made the Images of their Abominations, and of their detestable Things therein: Therefore I have set it far from them. So ibid. xvi. 11. I decked thee also with Ornaments, Ver. 13. Thou wast decked with Gold and Silver. And as a Prophecy, Jer. xxxi. 4. O Virgin of Israel, thou shalt again be adorned with thy Tabrets. And such were used by the Deserters, Jer. iv. 30. Though thou deckest thy self with Ornaments of Gold, Ezek. xxiii. 40. For whom dost thou wash thy self, paintedst thy Eyes, and deckedst thy self with Ornaments. Hos. ii. 13. And she decked her self with her Ear-rings and her Jewels. And it is very likely these Ornaments used for God and the Heavens, were the same; and that many of those in the Wilderness were those they by special Direction borrowed of the Ægyptians,

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gyptians, and by taking them, they in the Sense aforesaid spoiled the *Ægyptians*.

When all the Sacrifices and Services of the great Feast, at the End of the Days of Harvest, were over, and Man had made all the Acknowledgments already named, at the End of xviii Weeks, here are the Services and Feast of **מִכּוֹת** Tabernacles added. And in this, as *Lev. xxv.* and *Deut. xv.* every seven Years there was a Year of Rest to the Ground, and Releases in some Things, and after every seven times seven Years, a general Release, a Jubilee, &c. Much has been writ about them by *Jews*, but as usual, about Forms, without assigning the Cause of their Institution, that I can find. I know God as frequently annexes a further End, and re-inforces the Observation of this. *Lev. xxiii. 43. That your Generations may know that I made the Children of Israel to dwell in Booths, when I brought them out of the Land of Ægypt.* But I humbly think this does not refer to the Institution, because Trees were sacred from the Beginning, and used by the *Hebrew* Patriarchs long before that. This must be taken as the Sabbath, and the rest of the Appointments, as your first Parents after their Expiation, and

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having had the latter Part of the Sentence remitted, and the first suspended, dwelled in Booths covered with Boughs of the Trees aforesaid ; and as after I had delivered you in, and brought you out of *Egypt*, and made you dwell in Booths, so you shall dwell in Booths, and rejoice in Memory of what is past, and in Prospect of what is to come. Much has been writ by *Christians* to explain the Meaning of the *Jews*. What *Spencer* and others have endeavoured to make of the Services of the *Heathens*, and so of the Services of the *Jews*, as taken from the *Heathens*, I have already shewed. Others make it all have reference to the Church of *Christ* ; and have endeavoured to shew what is typified under each Part of it. It is no less a Type for being instituted at the Fall of Man, but more so than it would be if it had been instituted upon *Israel's* coming out of *Egypt*. It is agreed on all Hands, that God either instituted or re-established the principal Parts in Scripture, and that the *Jews* had some Forms which they pretend to observe by verbal Directions from *Moses*, but perhaps were so well known, that he had no Occasion to write them. And it is certain that these Trees were sacred long before *Moses*, to the

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the *Heathens*, and that they had the same either from the first Institution, or how, let who can shew: Nay, that even the Object of their Worship was called by that Name. 2 *Kings*. xvii. 30. *Amos* v. 26. A Tabernacle is a Representation of the Heavens, and the Trees which resembled the Parts or Acts in *Paradise*, are by this explained. And God uses the Word for his Protection by his Wings, *Exod.* xxv. 20. For that of the Wings of the *Cherubim*. For that of the Cloud; nay, the Devil uses the Word with a *w* in that Sense, *Job* i. 10. I shall endeavour to shew, that these Things were instituted long before the *Hebrews* and *Heathens* separated, and how each of them in their respective Ways of Worship, use them; that is, what is attributed to God by these Services from the *Jews*, and what is attributed by the *Heathens* thereby, to the Heavens. I have above shew'd my Sentiments about planting *Paradise*; though *Adam* named the Beasts, doubtless God, who planted the Trees in such Order as to represent Things to instruct Man, must name them, shew what they exhibited, whether apparently, or only as substituted; that is, whether they each, by the Order it stood in, or by

the Figure of the Tree, or, &c. gave an Idea of what it represented, or whether each was only a Substitute to represent or keep the Action or Thing in Memory. We have not positive Evidence of the Order they were planted in, and we are at present at such Uncertainties about the Sorts and Figures of some of the Trees, that we are scarce able to shew how each answers the Idea of its Name, or the Epithets given in other Places of Scripture and Heathen Writing; such as כבוד Glory, גדל Greatness, יפי Beauty, חסן Strength, גבה Sublimity, רענן Shadow, לה Verdure, סבך Perplexity, הנהללים Irradiators, פאר Glory, &c. or whatever Ideas those Words convey. However, we shall suppose that these below were some of those which had their Names in *Paradise*. My Business is to come at the natural Ideas of some of the Words, and that will be sufficient for the present to shew the Ends of their Institution. There are Precepts to make Booths, but the Materials are only named, *Neb. viii. 15.*— *And fetch עלי Branches זית of the Olive, and Branches of the Wood of שמן Oil (rendered Pine-Branches,) and Branches חרם of the Myrtle, and Branches תמרים of Palms, and Branches of the Tree עבת Oak (rendered thick Trees)*

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Trees) לעשת סכנח *to make Booths (a Tabernacle) as it is written.* So, as it is written, refers only to the Precept of each, making the Booth, not to the Materials ; that we suppose was understood. I have already, in the second Part of *Moses's Principia*, shewed several of these Trees were Representatives of the Powers in the Heavens, before *Moses* writ ; and from the latter Scripture, that they were used as such. by the apostate *Jews* ; and by the eldest prophane Writers, that they were used so by the Heathens. I have shewed above, Trees with such Epithets were in Paradise. I shall shew the Patriarchs used such as sacred Emblems, and I have shewed, that among the Heathens those mentioned by *Moses*, used such as Emblems of Powers in the Heavens, which are Representations of the Powers in the Essence. No doubt these Services succeeded the first Sacrifice, and here were re-established by the written Appointment of God ; and many of the Stories they tell us of oral Direction, and so Tradition from *Moses*, of which I take this to be one, appears to be, as I said above, about Things and Forms established from the Beginning, and which had no Addition to, nor Alteration in them, so

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needed not be written. Indeed, stating the Case may vary the Deductions, so I shall state it both ways. If Man by eating the Fruit of a forbidden Tree, was supposed to have allowed the Powers represented by that and other Trees, to be independent in the Heavens, then one might suppose that after he by the great Sacrifice at the Collection of the Fruits, was also to make Satisfaction by an Acknowledgment that the Powers represented by the Trees, were in God, before he could be clothed, then that had been a Feast of Humiliation, and there had been no Occasion to rejoice till it had been over. But suppose that great Sacrifice had emblematically atoned, then they who we may easily be allowed to suppose dwelled in a Booth, by being ordered by God to cover it with the Branches of these representative Trees, and dwell under them, were emblematically covered with what they represented. Something has been said about the Olive-Tree and Oil; they agree not what sort the Wood of *אֵילָנָא* is; some make it the Pine: Nor do they let us know what the Word for Myrtle signifies. Some late *Jews* make it *Justus*, or a just one, perhaps from *Isa. lv. 12.*— *All the Trees of the Field shall clap their Hands.*
Instead

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Instead of the Thorn shall come up the Fir-Tree, and instead of the Brier, shall come up the Myrtle-tree, and it shall be to Jehovah for a Name, for an everlasting Sign, that shall not be cut off. Ibid. xli. 19. I will plant in the Wilderness, the Cedar, the Shittah-tree, and the Myrtle, and the Oil-tree : I will set in the Desert, the Fir-tree, and the Pine, and the Box, together, &c.

M. הָרָם Chald. "To bind close, or strait, to hasten. S. the Same. C. Chald. to leap, and dance, leap or jump up, to dance backward and forward, or with repetition." The *Jews* are for making this the Myrtle, and the dense or complicated Wood the same ; and so taking away the אֵלֶּה Oak, which is not now for their Purpose. I have shewed in the second Part of *Moses's Principia*, p. 195. that the Palm-tree represents the Supporter or Sustainer. It was an Emblem in the Temple ; the Branches of it were carried before *Christ*, &c. And if עֲבַת be an Epithet of אֵלֶּה the Oak, that, as you will see, is the Representative of the Person who is bound by Oath to redeem Man, and for that, was from the eldest Accounts, sacred to Patriarchs, *Jews*, and *Heathens*, and has been, or is so, in each Nation. And if the Feast was upon this

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Account, they had great Cause, when so covered, to draw and pour out Water, to shew their Joy, by all emblematical Acts outwardly ; nay, as we say, to be glad at the Heart.

There is another Precept to take a Species of Fruit, and of three Trees, Parts different from the last, and to another use in the same Feast. Lev. xxiii. 40. *And ye shall take you on the first Day, פרי Fruit or Boughs of the Tree הדר (in our Translation, Goodly ; by the interlineary, Glory,) כפת תמרים Branches of Palm-trees and ענף עץ עבת The Bough of the complicated Tree, (in our Translation the Boughs of thick Trees) and ערבי נחל Willows of the Brook.* Each held a Bundle composed of one of each of these three sorts of Boughs in his right Hand, and the Fruit or Apple in his left Hand, each by the Stalks ; so possessed of the Benefits of the Effects of these Powers, by having the Emblems in their Hands: And some large Boughs of the *Willow* were placed upon the Altar. This Service was after in the Temple or Synagogue ; in singing their Hymns, at the Word *Hallelujah*, or *praise יהי יה* *jab*, that is, as you will see, (Irradiation to the Essence) and some other Words, each put forth his Hands, and shaked the Bundle,
and

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and Apple, three Times, and withdrew his Hands, once towards each Quarter of the World, once upward, and once downward. It is evident, in this Service of attributing Powers, it was determined from the Mouth or Heart, whether it was to God, or the Heavens; because, besides what I have said about the Boughs of Trees over the Booths, this of Boughs in their Hands, and shaking them, and on their Altars, &c. was as ancient among the Heathens, as we have any Evidence. The *Jews* have been very shy, and will not let us know any thing about the Meaning of these; some of them allow this Apple to be of that Species which *Eve* and *Adam* eat; but here the Tree is called by a high Attribute, *Glory*, frequently applied to God, and never but once, where any Idea is convey'd, that is, *Isa.* xlv. 2. to Ways, and rendered *crooked*. Whether this be to this side, and that side horizontally, or up and down, is much the same. *C. Chald.*—*D. P.* “Round, as it were bent into and returning to itself, twining, crooked.—*Rab.* מְדַרְדֵּר Way-faring Persons Travelling up and down, going and coming here and there, Strollers.—*Maimon.* *Gr.* ὕδωρ *Udour*, Water. *Syr.* Splendour, Glory, Light.” If it be so, it is applicable
to

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to nothing but Things which circulate, as to Air, to Fire, to Water, or, &c. If the ה be a Prefix; and the Root be דר or דור Pile, &c. applied to חמה the Fire at the Orb of the Sun, cited in the second Part of *Moses's Principia*, p. 387. so דור — “A Circle, a Crown. *Arab.* to roll, roll round, have Rotation — Rotation, going about, Circumgyration.” So in speaking of *Chamah*, the Flame, the Sphere, the Crown, the Place of Circulation and Irradiation about the Orb of the Sun, which was made to rule. *Isa.* xxx. 33. *For Tophet is ordained of old, yea למלך for the King, or for the Rule it is prepared, he hath made it deep and large : מדרתה the Pile thereof Fire and much Wood : The Breath of Jehovah like a Stream of Brimstonne, doth kindle it or is burning in it.* Some great Men, *Dan.* iii. 2, 3. were called *Tophets*; we have made them Sheriffs, and yet the Text put them before Rulers of Provinces. And the Translators have made *Job*, who compares himself, in the height of his Glory, to the glorious and beneficent Faces of the Fire at the Orb of the Sun, say Chap. xvii. 6. ותפתאיהלפנים *I was the Solar Fire (Tophet) heretofore.* Our *English* Translators were
ashamed

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ashamed of it, and have put (*before time I was as a Tabret.*) An Imitation. דור C. *Chald.*—“The Name of a Precious Stone used in the Royal Pavement.—*Ezth* i. 6. (*Heb.* דר) the Palace דורא so called because of דר דר Rows, Rows, namely, because many Orders or Rows of precious Stones were placed Circlewise in it. If any one bring this Stone into middle of a Dinning-Room it gives a Light to the Guests as bright as Noon-day, *Gloss.*” Whether you take דור with the ה or without, it is still the same; and the Tree was an Emblem of Air in Fire or Circulation, which did them Good in every corporeal Sense; and they by tasting it, made it do them Evil, or become Evil. If so, the Tree of the Knowledge of Good and Evil was an Emblem of the Irradiation of the Sun or Heavens; to know it for its proper Uses, was good: it is an Emblem of all Good; and Knowledge refers to the Ideas those Names convey of the Persons in the sacred Trinity, and their respective Actions, of which under the Word שמם; to know it for Worship, was Evil. So the Tree of Lives was an emblematical Sacrament of the Irradiation of the Essence which could give a Life of Duration, and a Life of Happiness. In this Case, where
the

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the Emblem is put in Opposition to the Original, we are stript of the Ideas : Else, if we could pretend by a Word applied to a Fruit, where there is no other Idea but beautiful, with, as they tell us, a Flower upon it; and make the Word give us an abstracted Idea of the Essence, or a Person in it; then it might be the Fruit of the Tree of Life, and it would be attributing Life to the Essence, and that in us from it; but here it is attributing, what had been disputed, the Power in Light issuing from the Sun, (the Emblem of the second Person proceeding from the first,) to the Essence, if the Word be דור also the Generator of the Light. The Heathens, in their Imitations of *Paradise*, I think, made this the principal Fruit. So *Virgil*, "The happy-making Apple, the most excellent of all Fruit." And perhaps the Serpent, the Discoverer of it. And as they are named from the Province where they grew, so *Martial*, "or perhaps these were the Apples of the *Massylian* Serpent." I need only observe, that they used עלה so often mention'd, for the Parts which covered the Booth, and that they used different Words for these Parts they held in their Hands. The first כפת *curvitates*, some Shoot of the Palm-tree, representing the Palm of the

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the Hand, and for the other two, ענף; those might be descriptive of their Sizes, or &c. but they have not been explained. I shall take the Word עבת, notwithstanding the Usage of the *Rabbies*, for אלה because I have Scripture on my Side, and because I shall shew what Distinction was paid to that Tree. The Word ערב is one of those which, as I have shewed in the second Part of *Moses's Principia*, p. 240. is the Mixer, or Action of mixing the three Parts of the Heavens in Circulation, which is expressed to be the Emblem of that otherwise inconceivable Unity of the Persons in the Essence. *Psal. lxviii. 5. — Extol him that rideth in ערבנות the Mixers, in יה Jah the Essence, his Name.*

We shall next proceed to shew what Regard was paid to the Tree אלה the Oak, &c. It appears by the Sounds formed since, that there was no Necessity for want of different Sounds, to use one Word for several Things. So, besides the Reasons already assigned, we must suppose, when it happens to be found so, it was for other Reasons, and to other Ends. Where the Idea is not in the Thing the Name is applied to, it is plain that that which has not the Idea in it, is a Representation by way of Memorial, or, &c.

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of that which has the Idea in it. *Adam* named the Beasts and Birds as they were before him; the rest of the Things, it is like, were named by God or *Adam* occasionally, and not till then, which has produced the Perfection of the *Hebrew* Tongue. So what Trees were so named before the Fall, would be Emblems of Things in that Part of the Covenant, or that State; which after the Fall in that Part of the Covenant, or that State; in either, as Emblems of the Heavens, of God, their Actions, &c. that is, when the same Sound or Word as was applied to one of the Things or Actions out of the Reach of Sense, was also applied to a Tree, for Example, אלה that is, this Sound, or these Letters, might be made a Name for the Oak, but it could not signify the Obligation of an Oath, till there was some such Act, or an Idea of it; and since we find it used for both, we will suppose, that as there was a Tree of Good and Evil in *Paradise*, by which Men fell, and a Tree of Life, from which he was driven, so there were Trees of the *Aleim*, a Species of Trees made an emblematical Memorial or Evidence of that Covenant, as Lambs, Pillars, Stones, &c. were of other Oaths, by which he was to be

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be restored, or the Promise *He shall bruise thy Head*, &c. and so a second Use of *Paradise*. As we shall find each Altar was made by one of these Trees; whether this Covenant was made by dividing the Parts of the Sacrifice, and passing between them, as such were, I shall not enquire now. Whether the Tree called *ברית* *Cant. i. 17.* of which the Beams of the House of *Christ*, and the Spouse were, be a Species of itself, or this which is a synonymous Word for the Covenant, and also for Circumcision, of which Part I think the Oakhorn was an Emblem; or we shall let them make it the same as *ברש* *Abies Cypressina* or *Firr*, because the Beams of the Temple were of such, I must leave others to judge. Perhaps the Tree which was sacred to *Jupiter Berith*, may decide it. Whether *אלן* be the same with the Termination of the *Canaanites*, or another Species of the same Genus, as they are found together, *Isa. vi. 13.* and as the same Tree is called by either Name, and as the same Regard is paid to it, will admit of no Dispute.

If any doubt, whether these Trees became sacred by the Heathens, as I in the second Part of *Moses's Principia* had, without going further back, put it, or from God;

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God ; will he suspect, that *Abraham*, when he had suffered already, at least Banishment, and *Joshua*, whatever some of their Followers did, would continue any thing, which had no better Rise than the Constitution of the Worshipers of another God ? Nay, that even God himself should countenance it, by communicating with Man under these Trees, if they had not been instituted by him ? And my Reader will distinguish that which happens accidentally, in Relations of other Things, and that which appears to be related for this End, *Gen. xii. 6. And Abraham passed through the Land to the Place of Sichem, unto אֵלֹן מֹרֶה the high Oak ; but we shall adjourn this, till we have shewed that this, and אֵלֶּה are the same. Gen. xiii. 18. Then Abraham removed his Tent, and came and dwelt in, under, or among אֵלֹנֵי the Oaks of Mamre, which is in Hebron, and built there an Altar to Jehovah. xiv. 13. For he dwelt under אֵלֹנֵי the Oaks of Mamre the Amorite. xviii. 1. And Jehovah appeared to him under the Oaks of Mamre : (in three Persons confirmed the Promise to him, &c.) and there he and Isaac continued ; for we find, Gen. xxxv. 27. And Jacob came unto Isaac his Father, unto Mamre, unto the City of Arbah,*

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bah, (*which is Hebron*) *where Abraham and Isaac sojourned.* But they were not satisfied with these Trees as they found them, for we find *Gen. xxi. 33.* That Abraham planted *אשל* a Grove, (*Marg. a Tree*) and called there on the Name of Jehovah, the everlasting Aleim. C. *אשל* D. Kimchi "a Grove, Arbour, Tree, a Place where Trees are planted in regular Order; a Clump of Trees." *Gen. xxi. 23.* I *Sam. xxii. 6.* *תחת האשל* "under a Tree or Grove, I *Sam. xxxi. 13.* for which I *Chron. x. 2.* *תחת האלה* under an Oak. C. *Chald. אשלא* a Rope, Cord," which is the very Meaning of *עבת* "a Rope or twisted as a Rope" in *Hebrew*, and so it is plain, is the same Epithet of *אלה*. And if it had been any other, there were Trees enough fitter for Shade, or Fruit, or Timber. This could be of no such Use for many Years, and though he continued, he was a So-journer there then: It could be for no other Use, but that he made of it, a Representation where they invoked God, as he did of it, under its proper Name *אלה*. But to trace this Epithet. I *Sam. xxii. 6.* Now Saul abode in Gibhon under *אשל* a Tree in Ramah (*Marg. under a Grove in a high Place*) having his Spear in his
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*Hand, and his Servants were about him. After the Philistines took the Ark, all, even Samuel sacrificed in those high Places, so this was at, or near the Place of Worship; and, *ibid.* xxxi. 13. after they had burnt all, which Fire consumes, of Saul and his Sons, they buried the Bones under אשל a Tree at Jabesh, and fasted seven Days. 1 Chron. x. 12. They arose, all the valiant Men, and took away the Body of Saul, and the Bodies of his Sons, and brought them to Jabesh, and buried their Bones under האלה the Oak in Jabesh, and fasted seven Days. 'Tis plain, there were Oaks before this אשל first mentioned was planted, and this, or these, were to be of some Number, or in some Order, not yet explained. But to proceed, upon the Adjournment, the Place of Abraham's first Settlement, and where the first Altar, and first Promise to him was made. Gen. xii. 6. And Abraham passed through the Land to the Plain of Sechem, unto אלון מורה S. the high Oak.—And Jehovah appeared unto Abraham, and said, unto thy Seed will I give this Land, and there builded be an Altar unto Jehovah. Gen. xxxiii. 18. And Jacob came to Shalem, a City of Sechem.—And he bought a Parcel of a Field, where he had spread his Tent at the
Hand*

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Hand of the Children of Hamor, Sechem's Father, for an hundred Pieces of Money, and he erected there an Altar, and called it אל אלהי ישראל El Alei Israel. Near the last named Place, and if this be not the same, not far from this, Moses appointed the Place of Blessing and Cursing, Deut. xi. 30. Are they not—Beside אלני מורה. And they made Sechem in Mount Ephraim a City of Refuge. Jos. xx. 7. And Jud. ix. 4. They had a Temple to Baal-berith there, and Verse 6.—And all the Men of Sechem gathered together—and went, and made Abimelech King, by אלון the Oak מצב of the Pillar that was in Sechem. Verse 37.—And another Company came along by אלון מעוננים (the Oak of the Regarders (Observers) of Times) or something worse; And Verse 7. Jotham stood on the Top of Mount-Gerizim, and cursed Abimelech, and the Men of Sechem; and it appears Verse 46, that they had a Tower מגדל the Word used for that at Babel, to which there was about a thousand People belonged; and it appears, it was not a Fort, because those People fled into the Hold of the Temple of the God, Berith. And Jeroboam made a Place of this Name his Metropolis, 1 Kings xii. 15. which is supposed to be that, afterwards called Sa-

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maria, and after that *Neapolis* : Hence arose the Contest, whether this *Salem* or *Jerusalem*, was the Place of Worship. And we find *Gen. xxxv. 4.* *And they gave unto Jacob all the strange Aleim, which were in their Hand, and all their Ear-rings which were in their Ears; and Jacob hid them under the אלה which was by Sechem; which also shews, that אלון is Cananitish, and אלה Hebrew. Ibid. xxxv. 6.* So Jacob came to Luz.—(that is, *Bethel*)—And he built there an Alar, and called the Place אל-בית-אל — And Deborah, Rebecca's Nurse died; and she was buried beneath Bethel, under האלון an Oak, and the Name of it was called the Oak of Weeping. We find several Precepts to cut down and destroy something, which they make a Species of Trees, which was a Representative of some Power in the Heavens, under the Word אשרה and *Deut. xvi. 21.* *Thou shalt not plant thee אֶשְׂרָה כל עץ a Grove of any Trees, (or of the perfect Wood) near unto the Altar of Jehovah thy Aleim, which thou shalt make.* I have in the second Part of *Moses's Principia*, p. 505. supposed the Word to be compound. If it be *Hebrew*, 'tis too high an Epithet to be mentioned upon that Account. They suppose there is some Tree
of

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of that Name, as the *Firr*, the *Box*, or *Bre-silium*, and 'tis reclaimed by Name, *Isa.* lx. 13. *The Glory of Lebanon shall come unto thee, the Fir-Tree and the Pine, and the תאשיר Ulmus (the Box) together, to beautify the Place of my Sanctuary.* I think, it may as well be a Representation of the Power, made of any Sort of Wood, or of that Wood which bore the Name; because, besides what is offered there, 2 *Kings* xxiii. 6. *And he set a graven Image of the Grove, that he had made in the House, of which the Lord said to David, and to Solomon his Son, in this House and in Jerusalem, which I have chosen out of all the Tribes of Israel, will I put my Name for ever.* *Ibid.* xxiii. 6. *And he brought out the Grove from the House of the Lord, without Jerusalem, to the Brook Kidron, and burnt it at the Brook Kidron, and stamp't it small to Powder, and cast the Powder thereof upon the Graves of the People.* *And he brake down the Houses of the Sodomites that were by the Temple of the Lord, where the Women wove Hangings, (Houses, as it was worshipped, Temples) for the Grove: which shews, that it was what several think, an Image of Venus, or an Image of something worse. What-ever this was, the Precept did not interfere,*

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with the Respect paid to the Trees, under the Name אֵלֶּה &c. because we find, *Jos. xxiv. 25. So Joshua made a Covenant with the People that Day, and set them a Statute and an Ordinance in Shechem. And Joshua wrote these Words in the Book of the Law of the Aleim, and took a great Stone and set it up there under the אֵלֶּה Oak that was by the Sanctuary of Jehovah. And Joshua said unto all the People, behold this Stone shall be a Witness unto us; for it hath heard, &c.* And as above, this Tree is called *Judg. ix. 6. אֵלֶּה*. And by the Way it seems, as if they had all along some Tabernacle, some Place of Deposit, where, before that appointed and set up by Moses, there were some Testimonies, as *Gen. iv. 4. From thy Face shall I be hid*, as the Tabernacle was termed *Numb. xx. 9. And Moses took the Rod from before (the Face) of Jehovah. And where the Manna was first placed, Exod. xvi. 34.—So Aaron laid it up before the Testimony to be kept*, no doubt, by the Priests mentioned, *Exod. xix. 22, 24. and Exod. xxxii. 5. By Aaron's building an Altar, proclaiming a Feast to Jehovah. But to return, Judg. vi. 11. And there came an Angel of Jehovah, and sat under האֵלֶּה an Oak which was in העפרה Ophrah, that pertained un-*

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to Joash the Abiezrite : And his Son Gideon threshed Wheat—And Jehovah looked upon him—And brought it (the Offering) out unto him under the Oak, and presented it. So 1 Sam x. 2.—By Rachel's Sepulcher.—And thou shalt come to אֵלֹן the Oak of חֶבֶר Tabor—Going up to the Aleim to Bethel. Castel cites some who think this the Mount where Christ was transfigured. A Valley took its Name from אֵלֶה the Oak, where the Israelites fought the Philistines, 1 Sam. xvii. 2, 19. and xxi. 9. The Valley of the Oak. In Comparisons, Isa. vi. 13. But yet in it shall be a Tenth, and it shall return, and shall be eaten : (when it is returned, and hath been bruised) as אֵלֶה a Teiltree, and as אֵלֹן an Oak, whose Substance, (or Stock, or Stem) is in them when they cast their Leaves : So the holy Seed shall be the Substance thereof. So Amos ii. 9. And חֲסֹן Strong as the Oaks. The Arabians use the Word *Abi*, a Name or Epithet for this Tree, for some Order or Figure. M. in עֲבָה Arab. “ *Abi*, to spread before, surround, compose, set in Order.” Whether these Trees grew in any Figure, or were planted in any Order, or each were put into any Form, is not before me now : When we come to the Word *Aleim*, we

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shall find, that this Tree represented some Action or Agent in that Covenant, made or published in Paradise ; but in what Sense, whether as a Representative, or that the Act was published under one of this Species, 'tis no Matter. If it was but as the Stone, or a Pillar, or a Heap of Stones, or the seven Lambs, a Witness ; and if it were an Oak, the Fruit, the Nut, Part uncovered, shews the Emblem, the Glans naked by Circumcision. So as God planted, or made an emblematical Representation by the Trees in the Garden, of the Heavens, of himself, of the Parts of each Covenant, and the chief Things which it concerned Man to know and remember, as appears by the many Comparisons between Princes, &c. and the Trees of *Eden*: Some of them were carried down all along by his Servants, nay, by his Command, into the Tabernacle and Temple ; so that each of the Parts and Representations in the Temple, were to be of particular Species or Sorts of Wood ; and Wood was to be used for keeping in the Fire, &c. in Sacrifice. The last Remains are the Ever-greens yet standing in some Church-yards. And as none will dispute, but that their Groves were in Imitation of Paradise ; so after, some by Degrees
fell

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fell away, and began to worship the Heavens, they paid Reverence to the several Species of Trees, which were Representatives of the Powers in them; and ever after they had their emblematical Trees planted in proper Forms; and so their Places of Worship in Gardens. &c. *Maimon*, &c. give Accounts, that several Sorts were sacred, but only to deceive us, false in Substance, and false in Form. *Cod. Talm.* of the Tabernacle, p. 172. *Maimon. Hilck.* Chap. viii. § 3. "A Tree which from the first was planted to the End that religious Worship should be paid it, is prohibited from any Use, and this is that *אשרה* of which Mention is made in the Law. If the Boughs of any Tree planted before be lopt and cut off upon an idolatrous Account, although there be *afterward* an Inoculation made into the Trunk of the Tree, and Shoots come out *after that* from it, those Shoots must be cut off, because they are prohibited from Use, but it is lawful to use the rest of the Tree. So also a Tree to which religious Adoration is paid, although its Trunk be not prohibited, yet all its Shoots, Branches, Leaves and Fruit which it produces during the Time it is worshipped, are prohibited to be used—
 § 4. *Lastly*, a Tree, under which an Idol
is

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is placed, during all the Time it covers the Idol is prohibited from use; but if the Idol be taken away from thence, it becomes lawful and fit to be used, because the Worship was not paid to the Tree itself; to the same Purpose, *Ibid.* p. 176." But the Heathen Writers are full of Accounts of Groves and Gardens, with many Sorts of Trees, Fountains, &c. and distinguish which were sacred to each Deity: And the Apostate Jews had Gardens, as well as single Trees; and besides using these mentioned in their Turns, had several other Species of green or growing Trees, which were sacred; and they used several Sorts of the Woods for their Images, *Isa.* i. 29. *For they (ye) shall be ashamed of the Oaks which ye have desired, and ye shall be confounded for the Gardens which ye have chosen. For ye shall be as an Oak whose Leaf fadeth, and as a Garden that hath no Water.* This supposes that their אלה Oak, which represented those with whom they had made a Covenant, cast its Leaves, yielded no Shelter, was not ever-green, and that their Springs failed, were but only for the Summer Season, for this Life, or upon some Account deficient; *to lvii. 5. Enflaming yourselves* באלים *with Idols* (Marg. amongst the Oaks) *under every green Tree.* *Hos.* iv, 13. *They sacri-*

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sacrificed upon the Tops of the Mountains, and burnt Incense upon the Hills under ארון the Oak, and Poplars, and Elms, because the Shadow thereof is good. Ezek. vi. 13. When the Slain shall be—under every green Tree, and every עבה אלה thick Oak. Ezek. xx. 28.—They saw—every thick Tree and they offered there their Sacrifices, and there they presented the Provocation of their Offering: there also they made the Savour of their Rests, and poured out there their Drink- Offerings. I need only add, Sacrificing under אלה shews on what Account they sacrificed, in Performance of their Part of the Covenant, as representing the Sacrifice of Christ till he came, and not for their Bellies. So to make Images, Isa. xliv. 14. He beweth himself down Cedars, and taketh the Cypress, and אלה the Oak, &c. This Tree was as sacred to the Heathens as to the Jews. Codex. Talm. of the Tabernacle, p. 175. Aventinus Annal. Boj. Book III. “Our Ancestors held nothing so sacred as the Oak; they performed no religious Acts without a Branch of this Tree, and having finished their Sacrifices and Feasts under this Tree according to their Rites, they prayed unto the Gods.”

Ver.

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Ver. 22. And *Jehovah Aleim* said, behold the Man is become like one of us to know Good and Evil.

If it appear hereafter, that there are three *Aleim*, and that one of them became incarnate, and suffered; then, need we no longer be shocked with the Construction of this, which by a Figure they have made a terrible Sarcasm; if one of them had made himself liable, subjected to Experience, experimentally to know Felicity and Misery, Life and Death, so far as Separation of the Essence from the Body, though each of the three be equal to other in intuitive Knowledge, but one of them was to know what Suffering was by Experience in the Body he was to take. So it is, Man has put himself, and by that, in Pursuance of our Covenant of Alliance, has put one of us into that State: and 'tis only inverting the Comparison from the less to the greater; it would not have been proper to have said, One of us is become like Man. &c. And therefore, as you will see, Man was not

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not to preserve or renew Life by the Sacrament of the Fruit of the Tree in the first Garden, but by that on the Cross.

Ver. 22.---- And now lest he put forth his Hand, and take also of the Tree of *Lives* and eat and live for ever. Therefore *Jehovah Aleim* sent him forth from the Garden of *Eden* to till the Ground (*Adamah*, vegetable Mould,) from whence he was taken.

I have, in great Measure anticipated this, taken it in beforehand, shewed that eating of this Fruit, would, as I think God says here, have translated *Adam*; and because, if there were no other Reason, Man could not live for ever in a System which was to cease to be; and with regard to the second Part also, which has, as I have hinted, all along, a double Signification. Does any one imagine, that when they were sent out of the Garden, that they did not eat, till they had till'd the Ground? Or that they had carried
Provision

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Provision with them out of the Garden, to sow or supply them, 'till the Earth had produced Fruit? No, doubtless the Earth, out of the Garden, in those Climates, abounded with Plenty of delicious Food. It was indeed, as it reached their Posterity, they were not to eat of what was ready planted and grown, as Things were in *Paradise*, but were to eat of the Fruit of till'd Ground: But this takes in also the Soul or Mind. *Eden* was a Place, which was framed to feed that with delicious Food; they were afterwards to feed it by what they could acquire by Labour, Study, &c. as above.

Ver. 24. And he expelled the Man, and **יִשְׁכַּן** inhabited **מִקְדָּם** from the Precedent, (*rendered, the East*) at the Garden of *Eden*, **אֶת-הַכִּרְבִּיִּם** the Cherubim, and the flaming Sword **הַמִּתְהַפֶּכֶת** turning (*or changing*) itself, **לִשְׁמֹר** to keep or preserve the, (*or a*) Way to the Tree of *Lives*.

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Does it follow that there were no other Appearances exhibited besides that of the *Cherubims*, because only that is mentioned; or, as I said upon the Subject of Trees, because there was no Occasion to mention any thing but what concerned the Fall and Restauration of Man? As those Beasts which are named in this Appearance became sacred, and as *Adam* gave Names to the Beasts at first, and as it was usual, as aforesaid, to change Names upon Occasions, and give new Names, for Memorials of Things or Actions, whenever we find a Beast of the same Name, as some Condition in the Heavens, or something higher, and so expressive of the Action, as there are several such, we shall suppose it had its Name there; and we have other Reasons to believe that several Species of Beasts and Birds were Representatives of the Heavens, of the Trinity, &c. to Man in *Paradise*, or before he was driven out; because we find other Beasts and Birds sacred, besides those of the Bull, Lion, Eagle and Man, which were exhibited together immediately after Man was sent out in the *Cherubim*, with their Bodies united to represent that great Mystery of the Unity, and Man taken into the Trinity, to divert the Mind from looking

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ing after the Sacrament of the Tree. This is the first time the Word שכן was used, and this was the first *Shechinah*, which signifies a Place of Dwelling, a Center, and the Goings out and Comings-in, or, as an Agent, that which irradiates and so circulates, and which the *Jews* talk so much of, and which now they apply only to כבוד rendered Glory, (upon which in its Place) to put a Blind upon each. And before this, it was equal to Man which way he looked when he worshipped; as this Appearance was exhibited on the East-side from the Center of *Eden*, as they construe it, but, I think, on the West side, as it appears *Gen. xi. 2. and xxv. 6.* and in Opposition to the East, or Sun, which Construction has made a Schism among the *Jews*. For Tradition was for the West-side. This determined Men anciently to worship God with their Faces Westward. C. צבא Arab. pec. *Sabeans, Pagans* who in their Prayers look towards the North. G. Certain Persons who adhere to the Religion of *Noah*." And it could never have entered into the Mind of any Man to have worshipped any Representation of himself, or his own Figure or Shape, if he had not seen such a one taken into the Representations of the Persons in the Essence:

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sence: Much less could he ever have thought of paying the least Reverence to any Creature below him, if he had not seen them represent the highest Objects ; nor even the Forms of Angels, if those Forms had not been assumed by a higher Being. And though those who saw or understood this, might have worshiped the Figure of a Man, none after would have known it was sacred, if they had not handed down an Account of that Appearance, and given it the same Mark as this had, the Irradiation of Fire or Light, about it, or about the Head of it ; which has been the Representation of Divinity to this Day ; so being full of Eyes, having several Pairs of Wings, &c. *Malvando de Paradis. Volupt.* cites two Observations out of the Annotations of *Hugo de S. Victore* ; the first, that this Fire did not burn that which it touched ; for Example, the Trees, or, &c. I may add, no more did that which *Moses* saw in the Bush, nor others for such Representations. And the second, that tho' the Action of this Fire was miraculously supported, yet it was supplied with the same Matter as that at the Orb of the Sun. P. 264. " And this Fire is of such a Nature that it will burn Spirit, nor doth it want Matter to consume, no more than that

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in the Sphere of the Sun." This Representation of the Heavens, and so of the Trinity, was afterwards exhibited in Patterns, and ordered to be made and placed in the Tabernacle and Temple ; in some Places single, in others several together, or each with some others ; and the *Cherubims* in the *Sanctum Sanctorum*. And when the *Jews* were in Captivity, it pleased God miraculously, as at first, and when the Patterns were shewed to *Moses*, and to *David*, to exhibit this Manifestation to *Ezekiel*, which he explains, of which in its Place. And hence these and such like were by the first Heathens made Emblems of the Heavens, so sacred. Hence their *Apis* in *Ægypt*, their *Lion*, their *Eagle*, or *Hawk*, and thence the *Golden Calf*, or as it was here, generally the Heads of them. Hence all the Remains of Statues, Bas-reliefs, Coins, Inscriptions, &c. And the Heathens, not only at first, but all along, retained some Notions from the *Cherubim*, which some suppose dwelled there till the Flood, of some Being in the Figure of a Man, as appears by almost all their Works. Not only by joining in one Representation the Face or Body of a Man, and the Bodies of the Beasts, which Parts of Man have been construed a Representation of

Intelligences

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Intelligences in the Air, and I know not what Fancies : But even by the Figure of a Man, which no way resembled the Heavens ; so far from it, that they were forced to add the Emblems of the Heavens to shew what they meant by it. The Trinity, indeed, existed in the Heavens ; and though there be no Resemblances, they frequently represented them by three Faces ; they remembered the Word *Aleim*, and constituted the Emblems, the Deputies, *Aleim*, and performed what was required by the true ones to them ; tho' they, as you will see, were not capable of doing any thing to deserve that Name.

One would wonder with what Labour and Diligence the *Jews* since *Christ* have collated every Book, numbered every Word and Letter, in the Copies of the Bible ; how circumspect they have been in writing down all the minute Circumstances and trifling Disputes, about their Law, Ceremonies, Traditions, &c. without knowing what they did it for, never suspecting that they were all Evidence against them.

It is Pleasure to me, beyond expression, to see that the Devil and the most malicious Men all along have been labouring to procure, preserve, produce, and prove

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the Evidence of the Salvation of Believers, of the Means, the Manner, and all Circumstances, without knowing what they were doing; nay, as far as they knew, ridiculing those Means, applying the Evidences of Services, &c. to Imaginations of their own Brains; which, though the Heathens for a long time applied to another Object, yet that being a Shadow of the real one, the Words, Representations, and Services, were common to each; and though the Services were misapplied, the Evidence is preserved.

Since Christianity has become generally the Religion in Fashion, and that there remains no Power of making Distinctions, nor any Merit, other than of running down *Superstition*, without any Danger of *contra-* much less of *Subter-fition*, many have miscarried, done what they never designed. Though while Men are in Being, one cannot but be sorry to see them hurrying down, yet it will make Mirth for Posterity, to see that Tools set up to act the Part of false Brethren, treacherous Friends, while they, under the Cloak of the Christian Name, and of Pretences to defend *Moses's* History, to extol our great Knowledge, and to cover the Actions of
the

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the Ancients, with Ignorance and Superstition, struck in with the Adversary, were doing what they could by those stupid Observations and base Reflections, to de-face the Remains of the Credit and Authority of the Scriptures, and the Value for, and Memory of the Satisfaction of *Christ*: I say, that they should take those Methods to effect these things, which put others upon Enquiry; so that when things are enquired into, they effect the quite contrary. While they under Pretence of defending *Moses*, set up other Powers in Opposition to those revealed by him, so rejected the Expansion, the Glory of *Jehovah*; (of which in its Place) by the Experiments made by Observations and Facts asserted, should prove the Effects of the Expansion: While they were rejecting what the Scriptures meant, and the Ancients expressed, by the Words, Chaos, &c. should cite Facts which prove there had been such Things, or Things had been in such States: While they have hired People who could read, to collect and translate, as they thought, Accounts of the Barbarity, Stupidity, nay, almost Brutality of the Ancients quite round the Orb, more particularly of the *Druids*, and their Followers, and to ridicule them, as you

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may see, without Occasion, in *A Letter to Sir Chr. Wren, Knt. by J. Woodward, occasioned by some Antiquities lately discovered near Bishops-Gate, London*; for paying Honours to the Oak, for solemnizing their Sacrifices and Feasts under it, for worshipping in consecrated Groves and Woods, for painting or cutting the Figures of the sacred Animals upon their Bodies, for their *Holocausts*, for human Sacrifices by various Methods, *inter al.* by Crucifixion, for their Oblations of human Blood, for *the few sleight Things*, those here had from the *Gauls*, or by their Commerce with the *Phœnicians*, (by others *Phœnician* Philosophy) a Nick-name in all their Books, for the *Jews*, a People so odious, that they were not to be named. And in other Pieces to ridicule the *Urim* and *Thummim*, and every thing that was sacred, only because the Heathens had such; which far from their Intentions, when things are traced to the Fountain, now prove incontestibly, whence those poor People had them, and what they designed by them. Oh glorious Evidence of the Impression that the Revelation of Redemption made in the Souls of Men, and of the Value they set upon the Emblems, the Means, and Manner
of

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of revealing it! That when Tyranny, Neglect of Religion, Profanation of sacred Things in the great Empires, which are for that Reason now celebrated, described by *Apuleius*, *Apologia*, i. p. 349.

—— “I know some, and particularly that *Æmilianus* whose Sport it is to make a Jest, and Mock of Religion; for, as I hear, from the Report of those who know him, he has supplicated no God for this Age, nor frequented any Temple. If he passes by any Fane, he holds it unlawful to move his Hand to his Lips by way of Adoration. Indeed he neither pays the first Fruits of Corn, the Vine or the Flock to the Gods of Husbandry who feed and clothe him. There is not in all his *Villa* any Chapel, nor any consecrated Place or Grove. But what do I speak of a Grove, or Chapel? Those who have been there say they never saw so much as a single appointed Stone or a crowned Bough within all his Bounds.” I say, when Tyrants and Haters of Religion had driven them to great Distances, into Places then Woods and Desarts, and the Effect Necessity had, even made them neglect all Conveniences for the Body: That when they were reduced to the first State, had nothing but Trees to represent and the Memory of

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These Beings and Things, they made the first and proper Uses of them ; when they had nothing to write upon but themselves, they painted, cut, or marked the Figures of the three sacred Animals, &c. upon their Skins or Bodies ; that when they were deprived even of the Means of knowing whether the great Satisfaction was made, they preserved the Memory of the Revelation, not only as first directed by the Sacrifice of Beasts, the Shadow, but by human Sacrifice, Oblations of human Blood, &c. Their great Expectations of the Benefit which was to accrue from Blood, had not only very early drawn them into the Practice of Oblations of Blood, nay, even of human Blood, and so into Participation or Communion in those Oblations, so Feasts of Blood, but also of strangling Creatures that they might eat the Blood in the Flesh, which continued to the last: Hence, in distinction to this, *Christ* says, *John vi. 54.—Who so—drinketh my Blood, hath eternal Life : My Blood is Drink indeed, &c.* In Opposition to these Customs, and those others mentioned, was that famous Decree of the Apostles, which has occasioned so many Contests, *Acts xv. 20. That they abstain from Pollution of Idols, and from Fornication, and from Things strangled, and from*

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from Blood. Circumstances considered, what Mercy may not they expect, when compared with those who have spent their Lives in a Christian Country, in ridiculing these most sacred Things ?

It shews the great Wisdom and Foresight of our Ancestors, who graciously gave Liberty for Men to think freely about the Scriptures and sacred Things, doubtless, knowing that though they gave these Creatures Liberty to enter and possess, that some would really think freely, and so cast them out.

If *Satan* be to be the Tormentor of Unbelievers, the Disobedient, and Wicked, hereafter ; and be of that malicious Disposition, that he can find Satisfaction in tormenting those who have successfully served his Interest ; and it be in his Power to augment ; what are those to expect who have had the Impudence to presume, without proper Qualifications, to take upon them, under the Covert of Friends to Man, to be Managers for him to ruin Man, and by Ignorance have ruined his Cause ? As it is certain they cannot make him know they intended to serve him, because he knows not the Hearts of Men, so even that Ignorance must produce Justice ; therefore he must treat them as false Friends, and as Enemies

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nemies to him: And it would be another Hell to such, to plead Ignorance, and even that there would be an Aggravation. But to return.

If there was but a Scrap of the Evidence of the Heathen Emblems, Services, or, &c. to be procured in any Country, it is purchased, preserved, and brought home. If there was but a Scrap of it to be sold here, and one would have it to prove the Fundamentals of the Christian Faith, it is bought from one at any rate, and supposed to be good Evidence for *Atheism* or whatever Powers they have pleased to imagine; though they are direct Evidence against both *Atheism* and their Imaginations. And if it had not been for this Mistake, or if these Things had been preserved by, or found in the Hands of those who had but borne the Name of religious Men, they had long before this been all destroyed, melted down, broken, burnt, &c. by those whose Ignorance makes it pure Religion in them, to rail against, and destroy that they knew nothing of; truly, for fear it should contain some Knowledge in it. And now I am in great Concern for the Preservation of them, for fear those who have them, should privately destroy them, and the Church should lose the Evidence
of

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of them. The chief Hope that we have of preserving a sufficient Number of them, is, that there are many possessed of such Things, who have no Design, either good or bad, but only keep them for Raree-Shows, and so will not be affected by these unexpected Discoveries.



MOSES:—

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of them. The Commission have
of producing a list of the number of them
it is that there is a great number of them
which are not in the Design, and good
of them, and only those that are for the
of them, and to which a number of them
are not in the Design.





M O S E S's--

Sine Principio.



IT is necessary to advertise the Reader with what Veneration the Antients treated the following Words or Names, because in our Days they are become the Ridicule of the worst Sort, wilful Fools ; that to treat the Name *Jehovah* with Contempt, was punished with immediate Death. That the *Jews* tell us, that that Name was not suffered to be pronounced by any Person but the High-Priest, and that only once in a Year, when he in the
Temple

Temple blessed the People; Though I must own I think it was with no good Design, changed in Reading, or Writing: Yet nothing could excuse one now from the frequent Use of these Names, except a Necessity arising from the Contempt they lie under for want of their proper Significations; nay, even from the Danger the Christian Religion, and the Possibility of the Salvation of Man, is in, of being bantered out of the World, for want of the proper Construction of these Words, and the Sentences which are the Foundation of it. As I am the first who ever attempted any thing of this Kind, that I know of, I must caution every Reader to expect no more than he is able to take, that is, the true Meaning of the Words or Names: And if he has already made himself Master of the Ideas or the Things from whence the Ideas those Words convey are taken, he will have comparative Ideas clear and strong; if not, the Signification of the Words will give him none. As the Angel said upon the same Occasion to *Esdra*s, Book II. chap. iv. — *Thine own Things, and such as are grown up with thee, canst thou not know; how should thy Vessel then be able to comprehend the Way of the Highest?* As we have few

now who can read, and not many who will read any thing that is either difficult or tedious, I shall be as short as possible, leave those who will to make Deductions, which I hope will be so obvious, that they cannot escape any Man of Sense.

C A P.

יה

THE Substantive, or Noun, or Name to אלהים which I shall hereafter cite, is יה and is not applicable in the Writings of inspired Men, (who misapplied no Word) to any thing, save only to what it in Distinction expresses, that which *bees the Essence*. The Jewish Writers of Lexicons, &c. have not thought fit to explain these Words, and so others have been puzzled to find the Root of this Word, take it from היה or יהי or &c. and though our Concordances are defective in Words which they took to be of small Signification, and are frequently used, I think יה is, as in all such Cases also, the Verb in what we call the Indicative Mood, and present Tense; and need not be applied to the *Essence*, and cannot be applied to any

any other Thing or Things. I shall cite the Word with some of the Attributes, where it is used, and refer the Reader to the rest. *Exod. xv. 2. The Essence is my Strength and Song, and יהי let him be לי to me ישועה a Saviour. Ibid. xvii. 16. For he said, because their Hands was against כם the Throne of Jah; Jehovah will have War against Amalek from Generation to Generation. Psal. lxxviii. 4. Sing to the Aleim, sing to שמו his Name; exalt him that ruleth over the Mixers, by Jah his Name; rejoice before him: A Father to the Fatherless, &c. Ver. 18. Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts in Man, yea for the Rebellious, לשכון so that thou wilt dwell in יה the Essence of the Aleim. Ibid. lxxxix. 8. Jehovah Aleim of Hosts, who is like thee strong יה Jah? and thy Truth is in סביבותיך thy Agents that circulate: Thou rulest the Raging of the Sea, &c. Ibid. xciv. 7. Yet they say, יה shall not see; nor shall the Aleim of Jacob understand—He that planted the Ear, shall he not hear? He that formed the Eye shall he not see?—Ver. 11. Blessed is the Man whom thou יה the Essence dost chasten. Ibid. cxv. 17. The dead praise not יה Jah; nor any that are gone down into Silence: But we will bless יה*
Jah

Jah from this Time forth and for evermore:
 Ibid. cxviii. 5. Out of Distress I called on
 Jah; Jah ענני answered me at large: Je-
 hovah לי is on my Side. Ver. 14. Jah is
 my Strength and my Song; and will be my
 Saviour. Ver. 16. I shall not die, but live,
 and declare מעשי the Works of Jah: Jah
 hath chastened me sore, but he hath not given
 me over unto Death. Open to me the Gates
 of Righteousness, I will go into them; I will
 ליהוה confess to Jah. This is the Gate ליהוה
 to Jehovah, the Righteous shall enter by it,
 Ibid. cxxii. 4. Jerusalem is built as a City
 that is compact together: for thither
 שבטים the Tribes go up, שבטי, the Tribes
 (my Branch) יה of the Essence, unto the
 Testimony of Israel. Ibid. cxxx. 3. If thou יה
 the Essence shouldst mark Iniquities, אדני O
 Lord, who can stand? But with thee there is
 Forgiveness, therefore thou shalt be feared.
 cxxxv. 4. For the Essence has chosen Jacob
 for himself; Israel for his particular People.
 Cant. viii. 6. Love is as strong as Death;
 Jealousy obstinate as the Grave; the Coals
 thereof are Coals of Fire, שלהבת יה the
 Flame of Jah. Isa. xii. 2. Behold אל God
 is my Salvation; I will trust and not
 be afraid, for יהוה יה the Essence, ex-
 isting is my Strength and Song; he is also
 become my Salvation. Ibid. xxvi. 4. Trust

ye in-Jehovah for ever, for in Jah Jehovah is the everlasting Rock.—Ibid. xxxviii. 11. I said I shall not see יה Jah יה Jah, the Essence of Essence, (as Light) in the Land of the Living. Jer. ii. 31. Have I been a Wilderness unto Israel? or the Essence a Land of Darknefs? As the Earth, cultivated, planted, and acted upon by Light, produces Fruit, which supports the Body, he says, has my Essence been as a Defart, or a Land without the Benefit of Light. Psa. cii. 19. This shall be written for the Generation to come; and the People created יהלל shall praise Jah. Ibid. cxv. 6.—The Dead praise not God; nor they that are gone down into Silence. Ibid. cl. 6. Let every Soul praise Jah. Beginning or ending Sentences. Psal. civ. 35. cv. 45. cvi. 48. cxii. 1. cxiii. 1, 9. cxv. 18. cxvi. 19. cxvii. 2. cxxxv. 1, 21, cxlvi. 10. clxvii. 1, 20. cxlviii. 14. cxlix. 1, 9. cl. 1, 6. יהלל praise Jehovah O my Soul, Ibid. cxlvi. 1. Hallelu-jah, יהלל praise Jehovah out of the Heavens, &c. so in the following Verses to every thing in each System. Ibid. cvi. 1. Hallelu-jah, יהודו confess to Jehovah, for he is good, &c. Ibid. cxi. 1. Hallelu-jah, I will confess to Jehovah with my whole Heart, and so of other Words. Apoc. xix. 1, 4, 5, 6.

Whe-

Whether יה the Essence, was then a reclaimed Name, or a Description which had been then given to the Heavens, in that very Word, does not, that I remember, appear in the Accounts which *Moses* gives us of what was before this was used, except in שמות from ישה to be and שמות the Names, dropping one ש, as I have shewed their Manner was in compounding Words, where the first ended with the same Letter as begun the second. מ. איש " a Man. *Targum* explains it by יש a Being; existing, is; some one, Fire." So the Substance, the Names; or the Man, or Person, of the Names, or the Substance of Man in the Names; as I have shewed the Heathens used the Names and Attributes of the Substance and Powers in the Heavens, in Names of Men in the Old Testament, so they did, as appears in the New Testament; and the *Jews* did the same with the Names of God. As *Ezra*. x. 31. מלכיה, ישה. and 1 *Chron*. vii. 3. So ישימאל 1 *Chron*. iv. 36. and many more. And though *Moses* has given us no other Account where it is so near, or so expressly attributed to the Heavens, though there might be then a real Difference in the Meaning of these Words, yet there are many more where something near it is implied;

implied; and though we have no Accounts elder, or near so old as his, yet we find it ascribed to the Heavens in the Inscriptions and Writings of the Heathens afterwards. There are several Attributes given to this Name alone, which cannot be given by inspired Men to any other, and also with *Jehovah*. By understanding this Name, we understand some of *David's* Speeches 2 Sam. vii. 19. — *And hath spoken of thy Servant's House for a great while to come; and זאת תורה* this is the Manner (M. תורה "Disposition, Condition, Manner, Form") of the Man *אדני* the Lord *יהוה* *Jehovah*. And what can *David* say more unto thee? 1 Chron. xvii. 17. *Hast regarded me according to the State of the Man המעלה* of high Degree, *Jehovah Aleim*. (So *Glassius*, p. 172.) Because these refer to the most glorious Discovery that Man, in respect of himself, can make, I shall repeat it. Psa. lxviii. 19. *Hast ascended on high; thou hast led Captivity Captive, לקחת מתנות*, hast taken Power to be a Giver of Gifts (of Love) *באדם* (in the Essence of Man) even to the *Rebellious* (those turned aside) לשכנן for thee to dwell in ה the Essence of the *Aleim*. The Translators have made לקחת hast taken, the Word rather signifies to take, as a Property or

or Prey; and they have taken מתנות to be of the Root נתן and so rendered it *Gifts*. There is no such Change allowed in *Hebrew*; the Word is from the Root תנה to make Presents for Love, often in a bad Sense, which hurts not the Word; and they have made it signify, to lament, *Judg.* xi. 40. Where the Virgins went to make Presents to the Daughter of *Jephthah*, who was a *Recluse* dedicated. And the מ is a Prefix, which, as I shewed in the second Part of *Moses's Principia*, p. 162. is to inanimate Things, mechanical Power; so to Persons, e. g. מלך Power to lead his People, &c. So it is here the most tender Expression, Power to give Gifts of Love to the Spouse. This clears the Text, *Dan.* vii. 13, 14. *I saw in the Night Visions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Antient of Days, and they brought him near before him: And there was given him Dominion and Glory, &c.* And the Citation, *Ephes.* iv. 8, &c. and *1 Tim.* vi. 16. *Heb.* vi. 20. vii. 1. viii. 1. but I must defer this till I treat of the *Cherubims*.

There are several Attributes given ה' the Essence, which are so translated as to convey no Idea of what was intended by them,

them. There is one so often repeated in the Psalms of *David*, that it must be of some great Consequence, that is הלל; it is frequently not translated, but the Letter changed, it is sometimes construed *praise* ye, that is, ascribe something which is great or excellent; but they tell us not what; we want the visible Thing or Action to which the Word is applied, and from whence we are to borrow or take an Idea, and apply it spiritually to the Essence. S. הלל "To shine, lighten, give Light, be clear, bright, glitter, &c. — תהלה Splendour, Light, Lumination, Day, &c." so in all the Languages: And there was some Species of Trees representing this, called נהלים *Isa. vii. 19. so Job iv. 18. And in מלאכיו his Agents שים bath placed תהלה Irradiation. Z. P. Marg. Light.* What מלאכיו signifies, I have sufficiently proved in the second Part of *Moses's Principia*, p. 96, and in the same Discourse repeated *Job xv. 15. they are writ שמים* Heavens, Names; and though *ponet*, (*placed*) is a true Translation, yet in Matters of the greatest Consequence to preserve the highest Attribute, we must try to give the full Extent of the Word in these natural Things. C. שים "to put, place, (with Art, Care, Order) to put to, compose,

pose, dispose, impose, interpose, propose, repose, appoint, set in place, Order." Here, he has placed Light, Splendour, &c. mechanically, and in his Legates, in the highest Sense emblematically, or typically. So Job xxv. v. *Behold even unto the Moon and it shineth not, (al. pitch its Tent.)* Ibid. xxix. 3. *When he made his Light to irradiate.* Isa. xlii. 10. *Shall not make their Light to shine.* The Word signifies to shine, to issue Spendor in Light, to irradiate, and by Consequence to circulate, and all the Effects. Coc. ללל—"All seem to agree in the Signification of circular Motion (*περισφορᾶς*) and a certain unrestrained Motion," and so to attribute that to ה the Essence, is that Species of Praise the LXX would not translate, but put it into Greek Letters; and they have used the Hebrew in Greek Letters in the New Testament. Whether the Turks in their Cries or Prayers cited by S. p. 77. mean this, by changing ה for א, which I shall shew in its Place at לא, when they say יא אללא יא אללא יא אללא *je allah, je allah, je allah*; or each *je allah* be here a Person, in the Essence, ought to be by themselves explained; and Search should be made whether this ה and לא be not in the Language where the latter was first used Verb and Noun. ST

Lat. II. c. i. 1171. “*Halo, balas, balare,* to exhale,, to breath,—The Halitus of the Sun should lose Strength.” Besides attributing Irradiation of Light to ה' the Essence was not only taking away the Claim of Motion from the Heavens, and giving it to the Essence; but it was also, and principally expressing the Personality of the Son, who is constantly expressed by the Emblem of Light issuing from the Fire, which Fire we have lately miscalled the Son or Sun, ἥλιος, the same as שמש Light coming forth. I believe this was what the Heathens aimed at in their Hymns, which are no more translated than this was; there are other Attributes, such as יה' which are common with יה' and יהוה which will be explained in its Place.

I do not pretend to shew, how the *Hebrews* pronounced either Consonants, or real, or supposed Vowels, because we know from Scripture; the Tribes differed in that; much less how the *Greeks* would write or pronounce any *Hebrew* Word they carried along with them: They, doubtless, differed much more in their Dialects, because they differed in the Letters of Words of the same Signification; and, in order to form their Grammar, they frequently added a Tail of Letters to
make

make a Termination ; and what still makes it most difficult, they kept not to their Roots. We find the Letters which are answerable to י though not founded *Jab.* S. T. Index c. 2. 1076. “ “*Ἰη Ie*, In the Ionic dialect for *ἰα Ia*, alone, one ; *μία*, *μόνη*, according to *Hesychius* also, *ἰῆς ies*, for *μιας, mias*, from the Masculine *ἰος, Ios*, one alone. But *ἰη, ie*, he came, *ἔλθοι, Elthoi*, from *ἔμι, ἰη ie*, sent, comes from *ἰημι.*” ’Tis here cited out of Hymns, to their several Gods, single, and double, and in an Answer by *Mercury* thrice *ἰῆ ἰῆ ἰῆ* with various Constructions. As י is the first Part of *יהוה Jehovah*; and as the *Greek* Words for each are mixed together, and as the *Greeks* writ their Letters to answer that Word, as they in their several Dialects pronounced these Letters, or perhaps as it was pronounced before Letters, we, though the latter be before its Course, shall take the *Greek* Words for them together. *Ibid.* Index 1077. “ *Ἰήϊος Ieios*— is an Epithet of *Apollo* according to *Hesychius* — For since there are two great Effects of this Star, *i. e.* the Sun, the one which with a temperate Heat is of Benefit to the Lives of Mortals ; the other that by the darting his Rays causes sometimes a pestilential Poison, these two, and the same Surnames

Surnames, &c." So in Scap. *ἰνῖος*; we also find *ἰᾶν*, *ἰᾶ*, *ἰᾶ* so used. Pl. Lex *ἰᾶ*, *Io*, to Go, &c. *ἰων*, *Ioe*, a Wind, Blast—Splendour, Smoke, Fume,—Scap. *ἰων*—is by *Hesychius* also construed Smoke, Fume, Spendor, Impetus, Impulse. S. T. t. 1. c. 18. 1653. *ἰεῶ* *Ieo*, to cast, emit. Greg. Lex. *ἰεῶ* *Jehovah* the Antients called *ἰᾶν* *Iavo*. Iren. B. 1. c. 18. Orig. B. 6. against *Celsus*. *Macrob.* Sat. B. 1. p. 251. The Sun is signified by *ἰᾶν*, *Iao*, 265. The *Assyrians* also (worship) the Sun under the Name of *Jove*, or *Jupiter*, whom they call *Jupiter Heliopolites*. (i. e.) the Prince of the Sun. 307. *Jupiter* is the middle Æther. Selden of the Syrian God. p. 115. Thence from *ἰᾶν* and *ἰεῶν* *Iao* and *Ieou*, was formed *Jovis*, at length, it passed into *Jovis-pater*, *Jovispiter* and *Jupiter*. *Leydecker*, *Theological Exerc.* of the Theology or Symbols of *Moses*, p. 7. For *Diodorus Siculus bibl.* B. 2. says, that *Moses* feigned the God called *Iao* to be the Giver of the Laws which he prescribed: and in *Macrob.* There is extant this Oracle of *Apollo*.

Iao God of all Supreme proclaim.

Leydecker,

Leydecker, p. 25. This rather seems to be the Truth, that the *Gentiles* attributed the Idea of the Supreme Being, which the Mind by the help of Self-consciousness cannot but have a Conception of, to Figments or Creatures : But the Name *Iao*, *Apollo*, they ascribed to him alone, who was worshipped under various Names, and was, in the Winter *Pluto*, in the Spring *Jupiter*, in Summer, the Sun, in Autumn *Iao*, *Macrobius*. Sat. B. 1. c. 1. 18.

*Iao God of all Supreme proclaim,
Pluto in Winter, Jove in Spring his
Name ;
Sol is the Sound in Summer glads his
Ear,
Iao in the Autumn of the Year.*

Namely, the Sun is *Jehovah*, and the Sun as *Orpheus* in the same *Macrobius* in the Place cited, is

One *Zeus*, one *Ades*, one *Helios*, one *Dionysus*.

Zeus Jupiter is from a Verb that signifies Fervour ; *Ades*, *Pluto*, from lying hid, *Helios* the Sun, from Splendour ; *Dionysus* from the Verb *Dioneisthi*, because it is carried

ried round in an Orbit, and as the Poet
sings,

Because it is circulated round boundless Olympus.

Altho' *Macrobius* says, that Naturalists define *Dionysus*, the *Nous* Mind of *Dios Jupiter*; because they made the Sun the Mind of the World. The World is named Heaven, which they call *Jupiter*: thence *Aratus*, we spring from *Jupiter*. So *Leydecker*, p. 9. *Eusebius* Evangelical Preparation, B. 11. c. 2. upon which Account we read this Inscription in a Temple of *Apollo*, *Ei, thou Art.*" So *Porphyry* makes *Sanchroniathon* take his History from a Priest of this *Ιεῦω Ieω*, as appears by the Powers in it, which they called Sons and Daughters, and which poor *Dr. C. & al.* have mistaken for Men, and from their Times of supposed Life, have framed Chronologies. He, one would think, with a Design to strengthen the Scriptures; others, with a Design to destroy them.

It can be no Dispute what Ideas these Words η , $\iota\eta$, *Ie*, $\iota\alpha\omega$, *Iao*, $\epsilon\iota$, *Ei*, &c. were intended as far as possible, to convey by God, of himself; or by the Worshippers on each side. By our late Wisdom we have

have given up the Claim of Self-existence of the Heavens; nay, we have averr'd, that at present, it has not Substance, Essence: But for all that, we have not given the Attribute to God, as you may see, that is still a Dispute. *The Long. and Lat. found,* p. 61. Corol. (8.) "However, so far we are sure, that the Earth on which we live, has not been from all Eternity, in its present State; but at a certain Period backward, this diurnal Motion, or our Day and Night, as distinct from Summer and Winter, really began; as all antient Tradition and Records whatsoever do agree; and as Dr. Halley himself is very free to confess. *Philos. Transact;* N^o. 344." And in others so blasphemous, that I think not proper to insert them. So, that which the Ancients attributed of Eternity falsely, or which we construe so falsely; and of Powers existing truly, tho' dependently, to the Heavens; these attribute to the Orbs, make them Coeval with God, so God; and possess'd of Properties to move regularly, &c. so possess'd of this Attribute. Those who have not been convinced of the Difference in that, by the Miracles and Descriptions of *Moses*, will not be convinced, if one were to come from the Dead; and I must leave

leave them to the Mercy or Judgment of God.

I am to observe, that 'tis no Disparagement to these or any other Words, that they were only used truly on one side, and falsely on the other; nor that every Attribute was used on both sides; nor yet, is any of their Efficacy lost, because some well-meaning Christians have supposed, that the Heathens understood the true God, and applied them to him.

As these Words now raise a common Idea, and any Creature which exists, and can speak, may use them; or they may be used by any such, for any thing which is created, and be's or exists: Yet as the Intent or End of every Speech must refer to some Affirmation or Discovery, to a Question asked, or something in Controversy or Dispute; when any Person is ask'd, as the Man cured of Blindness, whether he was the very Man which had been blind? He answers I am. Or when the Discourse was *John* iv. 25. about the *Messiah*, he says, Ver. 26. *I am*; there might be a Pretence made to cavil; but as these Words are used for the *Aleim*, cited *Matt.* xxii. 32. *I am God*, &c. *John* xiii. 13. *Ye call me Master and Lord, and ye say well; for I am.* When a Person, as *Phil.* ii. 26. *who being*

being in the Form of God, thought it not Robbery to be equal with God; and who was settling the Creed of his Followers, says both before, at, and after his Death and Resurrection, Depend upon me, as ye do upon the Father for God; for ἐγώ εἰμι I am; what these Words intend or express, need not be explained, or so much as mentioned in Dispute. The Effect of these Words, when pronounced by him upon the Minds of his Hearers, who, 'tis evident, understood them, and so upon their Actions, appears from the highest, and so downward to those, who were sent to seize him; who, when they had heard it were stunn'd, ran backwards, and fell to the Ground. To trace this, Heb. xi. 6. He that cometh to God must believe ὅτι ἐστὶν that he is. Matt. xiv. 27. Straitway Jesus spoke unto them, saying, be of good cheer ἐγώ εἰμι I am, be not afraid. Mark xiii. 6. Many shall come in my Name, saying, ὅτι ἐγώ εἰμι, that I am, and shall deceive many. Luk. xxi. 8. take heed, that ye be not deceived, for many shall come in my Name, saying, I am; and the time draweth near: go ye not therefore after them. John viii. 28. Jesus said unto them, verily, verily I say unto you, before Abraham was, I am. Ibid. vii. 29. He that sent

sent me is true ; whom ye know not : but I know him, for I am from him. 8. 24. I said therefore unto you, that ye shall die in your Sins ! for if ye believe not that I am, ye shall die in your Sins. 28. Then said Jesus unto them, when ye have lift up the Son of Man, then shall ye know that I am. xiii. 18. He that eateth Bread with me, has lift up his Heel against me : Now I tell you before it come, that when it is come ye may believe that I am, Luck xxii. 69. Hereafter shall the Son of Man sit on the right Hand of the Power of God. Then said they all, art thou then the Son of God ? and he said unto them, ye say that I am. Mark. xiv. 61. Art thou the Christ, the Son of the Blessed ? and Jesus said, I am ; and ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. John xviii. 4. whom seek ye ? They answered him, Jesus of Nazareth. Jesus saith unto them, I am, and Judas also which betrayed him, stood with them ; as soon then as he had said unto them, I am ; they went backwards and fell to the Ground. Heb. xiii. 8. Jesus Christ the same Yesterday, and to Day and for ever. Luk. xxiv. 38. why are ye troubled, and why do Thoughts arise in your Hearts ? behold my Hands and my Feet for I myself am. Rev. i. 17. fear not, I am ; the first and the last, and

and the living one ; and I was dead, but behold, I am alive for evermore. Amen. ii. 8. These Things says the first and the last, which was dead, and is alive. And John the Baptist renounced this Attribute, as appears, Acts, xii. 25. And as John fulfilled his Course, he said, Whom think ye that I am ? I am not ; but behold he cometh after me, &c

C A P. II.

יהוה

AS God has thought proper to distinguish himself by the Noun or Name יה' the Essence, alone or single, so has he by the compound Name of יהוה which the *Hebrews* or *Chaldee Jews* own to be compound, by calling it the Name of four Letters ; because none of the Roots have more than three. They have made or pretended to make a Legend of GuesSES about its Derivation and Signification. The Word has no Relation to any *Hebrew* Word which expresses Dominion, otherwise than by Consequences ; nor can it be deduced from any single Root, nor will any single Word be related to it as one Word ; nor has it any Relation to any

Word which expresses Support. Other Words are put after it, to express that ; as, Psalm, xcvi. 5. *At the Presence of Jehovah, at the Presence ארון of the Lord (Director) of the whole Earth.* The Word is compounded of יה the Essence, and the Participle הוה existing by some Virtue, Power, or Action, necessarily and voluntarily in it self ; supporting or sustaining its Existence personally, in Manner, in Virtue, in Power, in Strength, in Action, in Wisdom ; whereby all the Species of secondary Essences, Things, and Persons are made, and for proper Times, exist in Manner, in Form, or in Substance ; and all the Powers in them, and the Accidents which befall them, from whence we take this Idea. But the Manner more particularly from the Essence and Existence, Actions and Accidents, of the Souls of Men ; of the several Souls each of the same Essence, of which two were once perfect, and then Images of אלהים (of which hereafter) but now, for what is remaining of that Existence which was in the Souls of the first two, since in their fallen State, in their depraved Existence, and perplexed Case ; in their Judgments, Wills, Actions, and in their Consequences, for which the Word הוה is also properly used. And
 4 though

though it be true that we have no Idea of the Soul, any more than we have of God, but such as we are also forced to borrow from, and express by other Things, yet we are more intimately acquainted with our own Souls or Minds, than with any thing without us : And as our Minds exist before they are rectified, we are apt to take Ideas of God from them, which then of course are false ; and the more they are rectified, the truer our Ideas will be, which clears one of the greatest Mysteries in Man's Part of Religion.

The Word הוה expresses simply the Essence : the Word הויה goes further, implies every Person, Power, and Manner, which is in, or with the Essence. This הויה has not, I think, been used in the Scriptures as a Verb in the Indicative Mood and present Tense, because there are no Persons, Powers, or, &c. exist in that Manner, with any other Essence ; nor is there any Root or Substantive to the Word used, because none else can say I have Existence in, or with my Essence. The Word הוה which is a separate Root, is nearest, and is applied to that Substance we call Matter. In how many other Moods and Tenses these Words cannot be applied in Scripture to other Things by

God or his Prophets, as their own Words, may be shew'd at Leisure, I shall not crowd this.

I must observe here, what I have done already that in compound Words, where the first Word ended with the same Letter as begun the second, that begun the second Word; and here one π *He* in *Jehovah* is dropped.

If you ask me here for cited Authorities, other than Usage in Scripture, the *Jews* forbad any to pronounce, much more to write these, but to use other Words, Words of other Significations, instead of these; and our Divines, instead of following *Christ's* Directions, have followed theirs.

Whether this Word was composed to distinguish this Essence from the Essence of the Heavens only, which though created, had Power of Motion, &c. put into it by Mechanism, or this Word was also adapted for Words, to be joined with it, which could not be joined with *jab* alone, in the Revelation of the Personality, so as to distinguish the Persons, will appear by the Words joined with it on that Account.

The compound Name *Jehovah*, tho' it is but a Name of Distinction, is the Foundation

dation, and all other Names are but Superstructures, additional or explanatory of that. This Name is incommunicable to any other Essence, and this Name is incomprehensible ; not that there is any Defect in the Word, but because we cannot take in the Idea which the Word offers ; nay, if we attempt to borrow Ideas from all Things within our Sense, in many Points they help us not : We cannot comprehend any thing of Essence or Existence, without what we call Substance, that is, something with the Condition of Solidity in the whole, or in its Parts ; tho' we know the Powers in the Essence of our Souls exist, yet we cannot tell how. Thence a certain Observer of Appearances has said, *Virtue without Substance cannot subsist*. Yet still, in the Sense of Distinction. Psal. cxxxv. 13. *Thy Name Jehovah endureth for ever, and thy Memorial Jehovah throughout all Generations*. Hosea xii. 5. *Even Jehovah Aleim of Hosts, Jehovah is his Memorial*. It answers this End, but as a Name cannot describe, that is, we cannot comprehend either how an Essence could be without Beginning, nor how the first Essence could begin ; neither this nor any other Word or Thing helps us to any Idea of this Kind : In this Sense, Prov. xxx. 4. *What is his*

Name; or what is his Son's Name? So Matt. xi. 27. John vi. 46. In others some Things help us. Judg. xiii. 18. Why is this that thou askest after my Name; seeing it is פלאי wonderful. Isa. ix. 5. and his Name shall be called Wonderful. Psal. lxxxix. 6. The Airs shall confess thy Wonderfulness, Jehovah. We cannot see any Thing eternal, without being eternal; or infinite, without being infinite. But the Heavens help us to an Idea of that wonderful Manner of Existence in Persons, and the respective Parts of each to us, which only concerns us to know. Yet we cannot comprehend their Manner of acting in other Things. If we were to see Matter created, or all we could see of it, see it start out of nothing, that would give us no Idea of the Act. And suppose we could borrow only a Part of the Idea from the Soul, only to frame an Idea of Existence, as we could have no Idea of the Essence, though we are certain of the Truth of its Existence, and of its Action, yet the Manner of Self-existence is still incomprehensible, because there is nothing in our Reach can give any Idea of it. This Word is, as aforesaid, a Word of Distinction, as well as, and more fully than of Description, in Opposition to all other Essences,

fences, or to each, which does not be, and exist of it self, in Persons, in Manner, with such Powers, &c. The Word יה alone, or thus compounded, must be, and is always singular.

As this, and, as I think, almost all *Hebrew* Names were expressive Names for the Essence, the Matter, the Substance, the Heavens, which they served, as well as personal Names, they used to invoke the Heavens, by those Names. As 1 Reg. xviii. 24. *And call ye on the Name אלהיכם of your Gods, and I will call on the Name of Jehovah.* So 1 Par. xvi. 29. *Ascribe to Jehovah the Glory of his Name.* Amos v. 8. ix. 6. — *Jehovah his Name.* Psalm. cxviii 26. *Blessed is he that cometh in the Name of Jehovah.* So Matt. xxi. 9. And though the Name of Essence-existing, could not justly or properly be given to any other Essence or Substance, yet the Heathens had used this Word, or had Words in other Languages which expressed it; if it had not been shewed, we may see by the Challenges in Scripture, that they had then attempted some such Thing. Psal. lxxxix. 6. *Who in שחק the Heavens (the Conflictors) can be compared to the Essence existing.* 1. Par. xvii. 20. *Jehovah there is none כמוך like thee.* And it is in a Manner affirmed

that they had by these Declarations. Psal. lxxxiii. 19. *and they shall know that thou, thy Name Jehovah alone, art most high above all the Earth.* Isa. xlv. 18. *I am Jehovah, and there is not עוֹד another (or, no further.)* Ibid. xxxvii. 20. *That all the Kingdoms of the Earth may know that thou art Jehovah alone.* And by these Prophecies of the Time, when the Heathens should leave worshipping the Heavens, and turn Christians, Zach. xiv. 9. *In that Day shall Jehovah be one, and his Name one.* Jer. xvi. 21. *and they shall know that my Name is Jehovah.* And when Moses gave a Creed to the Jews, Deut. vi. 4. *Hear O Israel, Jehovah, our Aleim is one Jehovah.* The *Aleim* of the Heavens were of one Essence, but that was not the Essence-existing: so they were to believe that there was but one Essence Existing; that the Substance of the Heavens was not another Essence existing. The Heathens made all their Gods of one Substance, under the Word *Μονοθεῖος*, S. T. t. i. 1132. "Whose Substance is single, that is, single in its Kind, and having nothing like unto its Substance: as the Sun, Moon, Heaven." Here he mistakes the Fluxes of Light for the Orbs, as I have sufficiently proved; and they used the Word *Ομοθεῖος* "of the same Essence, Co-essential

Co-essential or Consubstantial, in Greg." for the three Conditions of the Matter of the Heavens, which they worshipped. How many *Aleim* there were, that plural Name determined not ; but as the one Essence was a Shadow of the other, the Number of *Aleim* in each, was the same : And when God made a Law against sacrificing to the *Aleim* of the Heavens, Exod. xxii. 20. *He that sacrificeth to Aleim except ל to Jehovah לבדו alone* : This has no Relation or Reference to the Number of *Aleim* they were to sacrifice to, but to the Species, the Essence they were of. And there are singular Verbs, &c. almost generally joined with *Aleim*, not to make a plural Word singular, but because there is a joint Consent in their Actions, and because *Jehovah* is understood. Gen. i. 1. It was the *Aleim* who created the Heavens and the Earth, and at the same Time, tho' not mentioned till Ver. 27. the Substance of Man. The Essence and the *Aleim* are joined, Gen. ii. 4. *In the Day that Jehovah Aleim made the Heavens and the Earth.* So Psal. lxxxix. 13. Isa. xlii. 5. So *Jehovah* alone. Psal. cxx. 2. cxxiv. 8. *My Help cometh from Jehovah, which made Heaven and Earth.* Gen. vi. 7. *And Jehovah said, I will destroy*

stroy Man, whom I have created. So Psal. lxxxix. 48. cxlviii. 5. Isa. xliiii. 1. xlv. 18. So of Redemption, Isa. xliiii. 10. I am he; before me there was no Aleim formed, neither shall there be after me. I, even I, am the Jehovah, and beside me there is no Saviour. Ibid. Ver. 3. I am the Essence existing of thy Aleim, the holy one of Israel, thy Saviour.

These *Aleim* are our Rulers by Nature, and by Redemption, not in Opposition to Number, but to Species, to Essence; hence we depend upon them, and thence our Service is due to them: And this was made the Test in that sublime Description, *Jer. x. 11.—Thus shall ye say unto them, אלהיא the Aleim that made not the Heavens and the Earth; let those perish from the Earth and from under the Heavens.*

I have shewed that *Moses* called the created Matter, when in loose Atoms, or small Grains, תהו and בהו * the ת and ב being

* תהו and בהו seem both to be Roots, and declined as ענו and others. תה *Isa. v. 6.* Construed *Waste, i. e. in no Order, or Form.* I will make it ב into תה a *Waste or Wilderness.* They make the Root here בת because of *Isa. vii. 19. נחלי הבתות* hollow void or empty Vallies or Cavities; and so have confounded both Roots; for בתות is the plural of בה, and declined as אשפתות from אשפה *Lam.*

being prefixed. So B. B. 605. הוּלִי הוּי
 “ *Ule* Matter, the *Materia Prima*, first
 Matter, of the Philosophers and Naturalists.
R. Beckhai writes in the Beginning of *Gen-
 esis* — this Matter is called in the Bible
 Language *Toku*, (*Teu*) in the Language of
 Philosophers *Ule*. C. הוּי *Æthiop.* — my
Æthiopian says it signifies *Essence* ; such as
 is in God, &c.” The Heathens called the
Aer הוּי *M. Arab.* “ *HAVA*, Wind, Air.
S. Arab. הוּי *HAVA*, and הוּי *HAVA*, Wind,
 Air. C. Syr. הוּי *EVI*, Wind, *Æther*.” And
 I have sufficiently proved, both from di-
 vine and Heathen Writings, that they
 called Fire, Light, and Spirit, אֱלֵהִים
Aleim ; and how these three not only
 are the *Essence* of the Air, but mecha-
 nically support the Motions and Powers
 in, and perform the Actions of the Air.
 And the next Verses cited, shew that the
 Heathens, and some of the *Jews*, had o-
 ther *Aleim* than the true ones, and that
 the Substance of them was singular ; and
 that *Jehovah* calls himself הוּי and de-
 clares that his Existence is not supported
 by

Lam. iv. 5. and the Sense of בָּה appears by this Place,
 and *Isa.* xxxiv. 11. to be as construed. *Gen.* i. 2.
Void, empty, as Caverns in the Earth are, and as
 Heaps of Ruins lie, hollow or empty with nothing
 but Air in them.

by these Aleim. Deut. xxxii. 36. —
 But Jehovah will judge his People; and
 have Compassion on his Servants, when he
 seeth their Strength is gone, and there is
 no Restraint (or Help) and he shall say where
 are their Aleim; צֹר the Support, they
 trusted in, which did eat the Fat of their
 Sacrifices, and drank the Wine of their
 Drink-Offerings? Let them rise up and help
 you; and יְהי be your Protection; see now
 that I, I הוּא am and no Aleim אֲמֹרִי (sup-
 ports me) I kill, and I make alive; I wound
 and I heal: Neither is there any can deliver
 out of my Hand. For I lift up my Hand to
 Heaven, and say I live for ever. Psa. cii.
 26. Of old thou laidst the Foundation of the
 Earth; and the Heavens are the Works of
 thy Hands. They shall perish, but thou
 תַּעֲמֹד shalt support thyself, yea, all of them
 shall wax old like a Garment, as a Vesture
 shalt thou change them, and they shall be
 changed, but thou הוּא art; and thy Years
 shall not fail. Isa. xliii. 10. saith Jeho-
 vah—that he may know and believe and un-
 derstand that I הוּא am; before me was no
 אֵל God formed; neither shall there be after
 me. Ver. 13. Yea, before the Day I הוּא
 am. Ibid. xli. 4. I Jehovah, the first and
 the last; I הוּא am xlii. 8. I Jehovah הוּא
 am; my Name, and my Glory will I not give

to another, (a latter) and תהלתי my Irradiation (of Light) to Graven Images. Ibid. xlv. 18. Thus saith Jehovah who creates the Airs, הוא He is Aleim; who formed the Earth and made it, הוא he who framed it; did he not create it תהו loose Matter, (or Matter in the Manner it first had Existence) he formed it to be inhabited: I Jehovah, and no other.

The LXX, or Translators into Greek, had no single Greek Word for Jehovah, so rendered it, Jer. xxiii. 6. Iw, Io, in a compound Name, for they durst not do it alone; which is pretty near, as the Letters sounded befor pointing. But besides the various Writings of this Word in Greek Letters, taken in under Jah, the Heathens gave as near as possible, the same Attribute to the Substance of the Heavens in other Words, as the Name Jehovah expresses. Vossius Phil. Christ. & Theol. Gent. lib. vii. p. 157. cites an Inscription to Minerva, or Isis, from Athenagoras, and Plutarch, in Greek. "I am every Thing that was, is, and is to come; and my Vail has no Mortal yet lifted up. Greg. Lex. Under יהוה — hence the Greeks have their Autoousion Self-existing; and Ousion, Uperousion, Essential, Super-essential; S. T. Ousia, Essence, and with some
also

also Substance : *Quintil.* Book iii. cap. 9. But *Cicero*, for *οὐσία Ousia*, chuses to say Nature, as *Budeus* observes. In *Aristotle*, of the World — it is explained by vital Power, &c.” — And in the second Part of *Moses's Principia*, p. 489. I have cited *Hermes*, cited by *Kircher*, to shew they used *οὐσιάρχες* for the Heavens, *Jupiter*, &c. and *S. T.* i. c. 1132. “ And *οὐσιαρχία Ousiarchia* the Principle or Beginning of Substance or Substances, or the Dominion or Empire over Substances or Essences. *Areop.* the Process or productive Power of the supreme Essence upon all Things. It is also applied to God by the same Author. *B.* Ibid. 559. *ἀρχή, Archee*, Principality (as *ἀρχή Archee* in its other Signification is Beginning) Empire, Dominion, Sovereignty, Ibid. 561. *ἀρχω*, to obtain Principality, to reign, rule, hold the Government Lord it, Preside — *Aristotle* of the World, as a Governor of an Host, a City or Family, &c. Ibid. t. iii. chap. 1075. *Στρατιὸς Stratus* some render it Military. *Budæus*, belonging to Camps: It is a Sirname of *Jupiter*, and *Mars*; therefore I would rather make it the Presider over Expeditions or Armies — in *Pliny* also Book xvi. chap. the last, where the common Editions had, on the Bridge about
Heraclea

Heraclea are the Altars of *Jupiter*, called *Stator*, *Hermol. Barb.* from *Poll.* restores *Stratius*; *Minerva* is also called *Stratia* —also *o Stratias Archon*, the General of an Army. *Arist.* of the World, as it is said *o-tou Stratou Archon*, and in one compound Word *Stratarches*, *Strategos* — in the sacred Writings *He Stratia ton Ouranon*, the Army of Heaven applied to the Stars according to *Suidas*. *Ibid.* *S. T. t. i.* chap. 536. ἀρχιος Impellitory, having the Power of impelling, or giving Impulse." Some of these Constructions also take in the Attribute צבאות frequently joined with *Jehovah*, of which hereafter. So when inspired Men writ in Greek, *Rev. i. 4.* *Peace from him who was, and is, and is to come.* *Ibid.* *Ver. 8. iv. 8.* *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* *Ibid.* *xi. 17.* *Saying, we give thee Thanks, O Lord God Almighty, which was, and is, and is to come.* *Ibid.* *xvi. 5.* *Thou art righteous, O Lord, which art, and wast, and shall be.* *Ibid.* *xxii. 13.* *I am Alpha and Omega, the Beginning and the End, the first and the last — I Jesus have sent my Angel.*

All Attempts to settle the Personality in the Essence, have been defective, because they

they have taken the Meaning of the *Greek* Words which relate to the Essence, or Sovereignty, or Personality, in the New Testament, from the Usage the *LXX* made of them in the Old. The *Greek* had no Words in their Language which expressed the Meaning of the *Hebrew* Words; and they have not so much as used the Words which came nearest in Meaning; nay, even when the inspired Writers cited Passages out of the Old Testament, they could do no more than take the Words which came nearest, or exchange the *Hebrew* Letters into *Greek* Letters. Some of these Words in *Hebrew* were to stand as Evidence, but when what they expressed was accomplished, the Usage of them was to cease; the Gospel was to be published under other Names. The *Greeks* had not only confounded the *Hebrew* Words they carried with them, but, as trading People, had from time to time initiated Words, not only of the original *Hebrew*, but of the other degenerated Languages. And as they not only in various Parts called the Substance by various Names, and each undivided Part in each of the several Conditions of Fire, Light, and Spirit, by various Names, but the joint or separate Powers or Effects,
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each by different Names, as Names of Attribute ; I think there can be no other Use made of any *Greek* Word in this Case, than by this Rule, that such as are made Use of in sacred Writ, for the true *Jehovah*, or any Person in the *Jehovah*, ought to be used in a spiritual, as they had used them in a material Sense, for the Heaven, the *Jehovah*, and the Fire, Light, and Spirit, the *Aleim* they served. And whereas יה and יהוה have been translated, *inter al.* κύριος, and that *Dominus*, and that *Lord*, and the Word is often used in the New Testament, let us try that by this Rule. S. T. t. ii. c. 512. Κύριος "Cyrus, the King of Persia. It is thought that the first that was so called, took the Name from the Sun, for the *Persians* call the Sun Cyrus or κύριος as *Plutarch* informs us in the Life of *Artaxerxes*. Heb. כִּירִשׁ S. it agrees with the *Hebrew* הָרִם the Name of the Sun. B. C. הָרִם Hers. Heb. the Sun. עִיר הָהָרִם the City of the Sun, *Heliopolis*. C. Arab. a Prince, Sultan, Governour. T. Hence in Egypt, *Horus Apollo*. S. T. Index κύρις Kuros or Cyrus, with *Hesychius* is *Adonis*. S. T. t. c. 516. κύριω Kuro, to be, εἶμι Pl. κύριω Kuro, to be, exist. 2. Arab. *Ibid.* S. T. 512. κύρω, Kuroō to give Authority, 511. κύριος Kuros, Authority. 513. κύριος Kurios

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each

each by different Names, as Names of Attribute ; I think there can be no other Use made of any *Greek* Word in this Case, than by this Rule, that such as are made Use of in sacred Writ, for the true *Jehovah*, or any Person in the *Jehovah*, ought to be used in a spiritual, as they had used them in a material Sense, for the Heaven, the *Jehovah*, and the Fire, Light, and Spirit, the *Aleim* they served. And whereas יה and יהוה have been translated, *inter al.* κύριος, and that *Dominus*, and that *Lord*, and the Word is often used in the New Testament, let us try that by this Rule. S. T. t. ii. c. 512. Κύριος "Cyrus, the King of Persia. It is thought that the first that was so called, took the Name from the Sun, for the Persians call the Sun Cyrus or κύριος as *Plutarch* informs us in the Life of *Artaxerxes*. Heb. כורש S. it agrees with the Hebrew חרם the Name of the Sun. B. C. חרם Hers. Heb. the Sun. עיר וחרם the City of the Sun, *Heliopolis*. C. Arab. a Prince, Sultan, Governour. T. Hence in Egypt, *Horus Apollo*. S. T. Index κύρις Kuros or Cyrus, with *Hesychius* is *Adonis*. S. T. t. c. 516. κυρῶ Kuro, to be, ἐπὶ Pl. κυρῶ Kuro, to be, exist. 2. Arab. *Ibid*. S. T. 512. κυρῶ, Kuroö to give Authority, 511. κύριος Kuros, Authority. 513. κύριος Kurios

Kurios, having Authority, a Chief. *Selden* of the *Syrian* Gods, p. 129. *Apollo*, the Sun, and *Pan* are the same with the Antients. *Pan* was called οτῆς ὑλῆς κύριος, that is as *Macrobius* interprets it, the material Lord of the universal Substance, or ὁ Βαὰλ *Baal*." We see that this Word has in their Heathen Religion the same Signification as *Jehovah* had in the *Jewish* Religion ; that by it they expressed the Substance of the whole, or Part of the Heavens, whether it was that in Fire at the Orb of the Sun, that in Light issuing, which they say it was, and which they call'd *Adonis*, *Apollo*, &c. or that returning towards the Orb of the Sun, Matters not much ; what they called *Sol*, this Fluid in the three Conditions, had, but more particularly the Light had, the Power in it, though derivatively of ruling ; yet neither *Jab*, *Jehovah*, or κύριος do any more express or signify Lord, than they signify any other Attribute which belongs to the Essence of the one, or the Substance of the other. Indeed the Power or Force wherewith earthly Princes, who are Men, rule, is not sufficiently in each of their own Essences ; each of them is forced to take in Assistants ; that was the Difference between *Christ's* Kingdom, and the Empires or Kingdoms
of

of this World. He had Empire in himself ; those of this World in their Servants, who would fight for them. As this Word then applied to *Christ*, expresses him to be of the Essence, notwithstanding the Chicanery of late Writers, the Kingdom, the Dominion, the Power of ruling within it self, in the whole, or œconomically, in one Person, without employing some Subjects to rule others, as earthly Princes do, is in *Christ*, as it was in the Light.

Besides the visible Description contained in the Name יהוה the Essence, and what is comprehended under *existing*, there are many other Words added to it, to explain it, in particular, to represent to us by Terms, or emblematically, by Things we are more familiar with, the Attributes, Perfections, Powers of, or Persons in this Essence-existing. And each of the several Names or Attributes added to *Jehovah*, though it appears many were fixed in *Paradise*, have been inserted in the Confessions of Believers, and in Scripture, each at the proper Time, when the Heathens attempted to use that for the Heavens, for the very same Reason, and in the very same Manner, as the Apostles and the Church since have from Time to Time

added explanatory Words to their Confession, when there was an Attempt to introduce a Heresy. I have in the Introduction shewed, that Life in a created Body, is Motion, without the Will of the Liver, raised and impelled by the Machine of the Heavens acting upon it : And that though this Fluid could give and support Life, it had no Life in it self. But the Heathens had attributed Life, and all the Perfections of Life, to it, as you may see in *S. T.* and *Scap.* under the Word *Záw* and also under *Ζεύς*. Thence the Assertion, that Life was inherent in the Essence-existing, and that all the Powers in the Fluid were subject to it ; and that the Power of giving them and Life, and of taking them or it away, was also in that Essence-existing, in the *Aleim*. As *Psal.* cxliii. 11. *For thy Name's sake Jehovah, give me Life.* *Numb.* xiv. 21. *Jehovah said— but truly I live.* *Isa.* xlix. 18. *Deut.* xxxii. 4. *I live for ever.* *Jud.* viii. 19. *Jehovah liveth.* *Ruth* iii. 13. *r* *Sam.* xiv. 39. *Ver.* 45. xvii. 26. xix. 6. xx. 3. *Ver.* 21. xxv. 26. xxvi. 10. *Ver.* 16. xxviii. 10. xxix. 6. This Essence is distinguished by this Name, *Gen.* xvi. 14. *לִחַיִּים* (*of the Liver*) *who seeth me.* *Dan.* iv. 31. *who liveth for ever.* xii. 7. *and swore by*

by him who liveth for ever. So John vi. 69. *σὺ εἶ ὁ χριστὸς ὁ υἱὸς τῆ Θεᾶ τῆ ζῶντος, thou art Christ the Son of God the living one.* The Power of giving and taking away the Powers in the Matter, which has mechanical Motion, and of this Condition, which we now term Life, to, or from such, as we call living Creatures, is also attributed to this Essence existing as before cited, Deut. xxxii. 36. *For Jehovah will judge.* 39. *see now that I am, and no Aleim (supports, sustains me.) I kill and I make alive, &c.* 2 Kings v. 7. In the Plural Number, Mal. ii. 5. *Eternal Lives.* Dan. xii. 2. *These to Lives everlasting.* To the Substance of the Heavens, &c. Neh. ix. 6. *Thou art Jehovah, alone, thou madest the Host : the Earth, and all that is upon it. The Seas and all that is them ; and thou בַּחַיָּה art the Life, (Instrument of Life.) All these ; and the Host of the Heavens worshippeth thee. Thou הוּא art the Jehovah, the Essence existing האלהים God.* The Word *Aleim* is Plural, and common to the Trinity in the Heavens, and the Trinity in this Essence ; and surely this Passage distinguishes which *Aleim* these are ; and then 'tis *thou art the Essence-existing of, or in the Aleim, of which hereafter under that Word.* These Attributes

are given in *Greek* to God, under the Word Θεός *God*. 1 *Tim.* vi. 13, &c. And this Motion or given Life is attributed to all Creatures possess'd of it by the *Hebrew* Word חַי. And in *Ezekiel's* Vision to the Representatives of the Persons in this Essence-existing, as the Manner was among inspired and prophane Authors always. And to springing or circulating Water, *Gen.* xxvi. 19. *Fountain of living Waters*; and to that symbolically used in Purifications, *Levit.* xiv. 5, 50, 51, 52. so for *Christ*, *Cant.* iv. 14. *A Well of living Waters*. *Jer.* ii. 13. *Fountain of living Waters*. *Zach.* xiv. 8. *living Waters*. So under the Word *Jehovah*. *Jer.* xvii. 13. *Because they have forsaken the Fountain of living Waters, the very Jehovah*. So *Christ* says, *John* vi. 51. *I am the living Bread*. Indeed, as I shewed above, the animal Creatures have this Life at second Hand from the Heavens, *Job.* vii. 7. *The Spirit is my Life*. *Ibid.* xxxiii. 4. (as above in the Introduction) *and the Breath of the Almighty is my Life*. *Ezek.* xxxvii. 5, 6, 9, 10, 14. *I will bring the Spirit into you, and ye shall Live*. This Attribute, whose Idea is convey'd to us, by the Perception we have of Motion in the Fluids of this System, and in our selves, and in other living Creatures, is comprehensible

henfible while we live, and we can understand that Motion is mechanically in the Fluid of the Air, and that it circulates the Waters, &c. and communicates Motion to the Animal Systems in it, and in the Waters; but as we cannot comprehend how any Effence could be without Beginning, so we cannot comprehend how any Effence could be eternally possess'd of the Power of Motion, and of creating, and putting other Things into that Order, which makes Motion mechanically exist in them, nor how it could be eternally possess'd of any Virtue, Power, Force, &c. upon Matter when created, much less, of Knowledge, Wisdom, Goodness, &c. Mankind has been guessing at the secondary Causes of Motion, ever since the *Jews* were carried Captive to *Babylon*; and we should never have found in what Substance, or in what Manner they existed, without the Help of Revelation, which was given to draw Mankind from worshipping them, and to bring them to this living existing Effence; and that Revelation for that End, shews us, that these secondary Causes are mechanical, and have their Effects upon other Things, by Touch; and that the Matter has no Life nor Knowledge in it, and could not by it self put it self into the me-

chanical Form, Order and Motion 'tis in, and has continued in ; and we find there is no such Power in any Part of our Bodies, 'till they are properly put together, 'till the Fluids are in proper Condition, &c. Nor does any such Power continue longer than they are so : Nay, when at best, take off the gross Air or Spirit, and there is no Power in the Whole or in Part : Nay, take off the Irradiation of Light but a few Moments, as the Interposition of the Moon in the Year 1715, in a considerable Degree did, and, as we might then plainly perceive, all Motion and Life in that Line would have ceased.

Great Efforts have been made to shew how *Exod. vi. 2, 3. And the Aleim spake to Moses and said unto him ; I Jehovah ; I appeared unto Abraham, unto Isaac, and to Jacob, באל שדי* for (or as) *God the Sufficer ; but by my Name Jehovah was I not known to them*, should be understood when it appears so early, as *Gen. xii. 1. that Jehovah spake to Abraham*, and *Ver. 7. and Acts vii. 3. that he appeared to him*, and *Gen. xv. 7. that the Aleim express'd themselves by that Name, and so downward. Some have made this refer to Adonai, or some other Name in the Essence, then not known ; but the Words will not bear that.*
Others

Others pretend to say, that he had not shewed himself by that Name, 'till he had performed his Covenants, by working Miracles, &c. the Words have no such Purport; but indeed, by working those Miracles in *Ægypt*, he shewed the Difference, shewed by his Power over the Substance of the Heavens that they were created Essence, and he the Essence existing.

We come next to Words properly used for Things within our Perceptions, of which we have Ideas, and justly the highest of any inanimate Thing created: which are frequently joined with *Jehovah*, to express or convey an Idea of something more in existing, besides living, to this Essence.

C A P. III.

אל

THE Word אל is a Name frequently used and construed Θεός *God*. A Word so used in most of the ancient Kingdoms. The Lexicons sometimes make it an Abridgment of אלהים but there is nothing in that Guess, as you will see below, and when we come to the Meaning of that Word: They mostly make it an Abridgment of the Word איל *Strength*. I am willing

willing to hope, there are no such Abridgments in the *Hebrew* ; and should rather chuse to suppose it a foreign Word, a Name corrupted from some other Word, by a Change of a Letter or Vowel, and so a reclaimed Name. I have shewed in the second Part of *M. P.* p. 276. that the *Canaanites*, had a Temple to the Heaven under the Name אל. I have shewed above that הוּא which in *Hebrew* is a Pronoun, and expresses He, or Him, was in *Arabic*, &c. a Name for the *Aer* their God, and so the highest Appellation. In *Hebrew* אלה, אל, are also Pronouns ; but אל for the true God, is always used singular, and for a Pronoun always used plural. *M.* אלה III. " That which makes the Tokens or Signs of Assent to any Thing, whatever assents to or demonstrates. אלה, and sometimes without the ה, אל, a Pronoun Demonstrative of the common Gender, these, those, &c." Indeed אלים is used plural for the false Gods, or Princes, *Exod.* xv. 11. *Who is like thee among אלים the Gods, Jehovah ?* *Psal.* lxxxix. 7. *for who in the Aether can be compared to Jehovah ; can be liken'd to Jehovah, among the Sons of אלים ?* *Ibid.* xxii. 1. *give unto Jehovah the Sons of אלים.* Where אל is joined with יד the Hand, and construed Power, as *Gen.* xxxi. 29. *Deut.*

Deut. xxviii. 32. *Neb.* v. 5. *Prov.* iii. 27. *Mich.* xxi. 22. 'tis only a Pronoun, and the Hand is the Power; so לאל in or within the Reach. I cannot find one Instance, where אל singular or plural is confined to the Sense of Force or Strength. In the first Place the Word אל is used among other Attributes of the Heavens, as an Attribute, *Deut.* x. 17. For Jehovah your Aleim, he is the Aleim of Aleim, and אנני Lord of Lords, האל הגדל הגבור והנורא — and Neh. i. 5. and he said I beseech thee now Jehovah Aleim השמים of the Names, האל הגדל הנורא — &c. *Neh.* ix. 32. And now our Aleim האל הגדול הגבור והנורא — So *Jer.* xxxii. 17. O Lord Jehovah thou madest את השמים the Substance of the Heavens, האל הגדל הגבור Jehovah of the Hosts his Name. Besides all the Attributes of Force and Power are, in Words which express them strongliest, joined to אל *2 Sam.* xxii. 33. God is מעזי and חיל Power. *Job* xxxvi. 5. Behold God כביר is strong, *Isa.* ix. 6. x. 20. God גבור is mighty. *Job* xxxvi. 22. Behold God exalted by his Power. Nor indeed, can I find one Instance where the Word איל signifies Strength; the strongest is *Psal.* xxii. 20. And thou Jehovah go not far from me אילותי, make haste to help me. But

But in this Sense of Strength, it will not answer, for *Jehovah* is one, and this Word is plural, it must refer to something, which admits of Numbers in *Jehovah*. There is no Verb to give the Idea of אל nor of אֵל; so if we suppose it to be of אֵל we must take the Idea from the Things the Words are used for, which might be Emblems, viz. The Ram, and the Stag, and the Scarabæus, not the strongest Creatures; but the two first with Horns, and the last with Horns and Feet, irradiating, and *Psal.* xxii. 1. where 'tis explained by the Word joined with it, אֵילַת הַשָּׁחַר *the Hind of the Morning*. (That which sends out Rays in the Morning) and *Ezek.* xxxi. 14. Some Tree whose Branches, 'tis like, irradiated from each Joint, and so it will be that which goes out in Horns or Rays, and by Consequence that which has its Power, its Strength in it Rays or Horns; but if a God, then he, which makes something go out in Rays, and whose the Strength in those Rays is: If we make אל or אֵל Strength, 'tis indefinite. Strong is an Adjective, has no Degree, is but an Epithet: Irradiation, and the Strength in it, gives an Idea. The Word אֵל is applied to Men; 2 *Reg.* xxiv. 15. *Ezek.* xvii. 13. The Translators, the
LXX.

LXX. knew whence this Word was taken, *Isa. xiv. 13. above לכוכב the Stars ל of God* [LXX. τὸν ἥλιον (the Irradiator) of Heaven] The Word ל comes nearest the Verb לה already explained under the Word ה to irradiate, send out Light, B. C. 2392—“ So these two Letters (ה ו ל) are often changed in the Chaldee Dialect of this Book.” The *Arabians*, I think, frequently use the ל in this for the ה, and the *Æthiopians* used the Word לה C. 852, for the Essence of the Trinity; so *Selden* of the *Syrian Gods*, p. 140. “ *Damascius* in the Life of *Isidorus* saith that the *Phenicians* and *Syrians* call *Saturn* HEL— and *Jupiter, Cælus, Ouranus*— so *Kirch. Oedip. v. i. p. 264*— Others will have *Hel*, ל whence *Helius* is derived, not to be an *Assyrian*, but *Phenician* Name.— But *Servius* reports that *Hal* is God in the Punic Tongue, among the *Assyrians* both *Saturn* and the Sun upon some mystic Account were called *Hel*.” The *Greek* Words which come nearest are C. p. 99. under ל Syr. Gr. “ ἥλος *Helos*, ἥλεος *Heleos* — *Ar. Gr. ἰλεῖς Ileis*, Rolling, a Roller, *T. ἔλω Elo*, to take, take away, drive away, agitate, *ἔλλω Ello*, to contain, bind, straiten. *εἰλέω Eileo* to turn, turn round;

round ; to force, constrain, bind, to confine, encompass. *ἐλάω Elao* to impell, agitate." And as the Heaven is the Giver of all the material Good we enjoy, and is an Emblem, as aforesaid, the Name is borrowed upon that Account. But we need not go to the Heathen, for the Bible ascribes the very Actions of the Heavens to God under this Name *אל* Job. xxxvii, 5. *Al, the Irradiator thundereth marvellously with his Voice : Psa. xxix. 3. Al, the Irradiator of Glory thundereth. xciv. 1. The Irradiator of Revenge, Jehovah, the Irradiator of Revenge irradiate. So אלשדי the Irradiator all-sufficient. So Mark v. 30. Luke vi. 19. vii. 46. Virtue went out out of Christ. And as Moses had, so the Apostles had Power in certain Cases, of directing this Virtue, this spiritual Irradiation. But to clear this, to shew that this God is not the Air, the Heaven, David says, Psa. cxxxvi. 26. Confess *אלל* to the God of Heaven. Isa. xl. 18. *To what will ye liken God, and what Likeness will ye order for him ? Isa. xliii. 10. I am ; before me was no God formed ; and after me shall not. I, I Jehovah—ye are my Witnesses, saith Jehovah, that I am God. And אל is joined with one, Malac. ii. 10. אל God אחד one created**

created us. So this Word is a Name of the Essence; and this and *Jehovah* are synonymous Terms, at least they are the same Essence, and have the same Tree for Emblem. Psal. lxxx. 11. *And the Boughs thereof יִרְאָה the Cedars of אֱלֹהִים God,* (Irradiator, and ever green, and the Sap always circulating.) And let it be for ever remembered that this Word has no Relation to the Root of the Word *Aleim*, because they, more than one of them, created us. And this is writ *Exod. xv. 2.* with *Jah*, and with *Aleim*, and with *Jehovah*. *Jos. xxii. 22. Al Aleim Jehovah, &c.* Psal. l. 1. *Al Aleim Jehovah.* In the Name of an Altar, *Gen. xxxiii. 20. Al Aleim of Israel.* And with *Aleim* in an eminent Instance, *Numb. xvi. 22, Aleim of the Spirits of all Flesh.* And in one more remarkable, with *Jehovah* twice. *Exod. xxxiv. 6. Jehovah Jehovah Al.* And in or with this, as well as in or of *Jehovah*, there are *Aleim*; what they are, as aforesaid, will be explained in their Place. *Gen. xlv. 3. I am אֱלֹהִים God, the Aleim of thy Father,* Psal. lxxvii. 14. *Who is אֱלֹהִים, great like our Aleim.* And Life is attributed to אֱלֹהִים as to *Jehovah*. *Ibid. xlii. 3. My Soul thirsteth after the Aleim; after the Living Al.* Ver. 9. xlix. 2. *My Prayer is to the Al of my Life.* So
in

in a Name, 1 Kings xvi. 34. *חַיֵּאל* *i. e. God liveth.* And the true *Aleim* are in or with this as they are in or of the Essence-existing. Isa. xlv. 14. *Only in thee is the Al, and there are no Aleim besides.* Ver. 21. *I am Jehovah, and there are no Aleim besides me; The Al that justifies; and besides me there is no Saviour. Look upon me and be saved all the Ends of the Earth; for I am the Al, and there is no other.* Ezek. xxviii. 2, 9. *And thou art אִדּוֹמָן Man, and no Al.* What Words are synonymous to these in the Books of *Job* and *Daniel*, are writ as the People who spoke pronounced the Words; and many Words besides, especially in *Daniel*, which by that seems to be much later than *Job*, are varied from the *Hebrew* in their Terminations. The Book of *Job*, though writ by an inspir'd Author, was most of it spoke by Persons not inspired, and the Subject was mostly of God's Empire and Providence, and little of his Personality or Covenants; *אל* is chiefly used, and *יהוה* as elsewhere; but sometimes they use *אלהים* and frequently *אלוה* * which *Sanct. Pag.* says is plural: But whether it be singular or plural, it is not found in all above ten Times in other Books, mostly in

* It is Sing. and Passive. *The Person on whom the Curse is, viz. Christ, who is made the Curse for us.*

in Speeches made by Strangers, or to Strangers. And *Pagn.* says, that the Word אלה is but once found singular, speaking of a Heathen God in Contempt: *Hab.* i. 11. which I think is true in the *Hebrew*; except *Deut.* xxxii. 17. where it is much to the same Purpose, and plural next Word, and except some few Instances where a Speech is directed, to one of the *Aleim*, terminated with a *Jod*. But in the Book of *Daniel*, when they use the Terminations of these Words in the *Assyrian* Language, they are vastly different; we find אל a few Times, sometimes terminated with ה which sometimes may be a Pronoun joined with שמיא *they the Names*, with אלהין *they the Aleim*, or &c. But *Dan.* vi. 12. כל אלה is in the Sense of any one of the *Aleim*. *Aleim* is found joined with *Jehovah* about nine Times in one Chapter, once with *Moses*, once for the Givers of Wisdom, twice with the Temple of God. אלהא is also used and once with that Temple. Sometimes instead of *Aleim* they use אלהי, and once אלהין, and sometimes אלהין, and for the false Gods of a King of the North, which was to rise up afterwards, אלוה. We know so little of the Language of *Assyria*, or of their Application of Words

or Terminations, (except in the Variations from the *Hebrew* here) that I think we cannot prove what Characters for Letters they used. And the Corruptions of the *Hebrew* are so much increased between this and the Time of the eldest human Writings of the *Jews*, who came from that Captivity, and other Places of their Dispersion, who likewise brought still different Terminations with them, that those Writings in that Case, are of little or no Evidence.

And whereas לֵא in the Old Testament when spoke of the true *Al*, is translated as aforesaid; θεός , and that *Deus*, and that *God*; and when of the false ones, plural, and that Word θεός is frequently used in the New Testament, and likewise of false ones plural, we must also examine this by the same Rule. *Selden*. of the *Syrian* Gods, p. 105. "The *Phœnicians* thought *Ouranos* or the Heavens or Air, the only God, as *Philo Biblius* writes. *Gyraldus* of the Gods of the *Gentiles*, p. 5. — by the *Latins* first *Deus* — by the *Greeks* *Theos*, by the *Ægyptians* *Thooth*, and *Theuth* and *Thoth* — the *Persians* *Sure* — the *Arabians* *Alla* — others have thought it came from the *Greek* Word *Theos*; but *Plato* in *Cratylus* and his *Expositor Proclus*, think *Theos*

Theos to be derived from *tou Thein*, that is, from flowing, streaming, running. For Men seeing the Sun, Moon, Stars and the Heaven or Air itself constantly circulating round, imagined them Gods—*Moschopolus*, from *Aristotle*, derives it from the same Verb *Theo*, but makes the Elements to be in perpetual Circulation. So *Macrob.* Book I. *Saturn.* chap. 264. *Scap. Etymol.* p. 274.—Either from *Theo* to run, flow, stream; *Deus*, God as he is all Powerful, so he runs through, or pervades all Things. *S. T. t. i. c.* 1517. *Theos*, *Deus*, God, 1521. *Theos* has various Etymologies, but the most received of all is from *tou Thein*, to run, &c.—For what *Homer* says, *All the Gods go along with him*, is to be understood of the Stars that together with him (the Sun) are every Day by the Impulse of the Heavens or Airs, carried to their Settings and Risings, and are fed with the same Moisture; for they call the Stars, Planets, *Theoi*, from *tou Thein*, that is, to run; because they are in perpetual Motion, or from *tou Theoreisthai*, because they are the Objects of Sight and Admiration. It was said in the Beginning of the Chapter, and made out from evident Principles, that *Jupiter* and the Sun were the same. There are also other Etymolo-

gies brought, among which this is one, that *Theos* is so called as it were *Thos*, from *Tho* which is to *dispose*. The same 1550. *Otheo* to drive, or impell." I need only remind the general Mistake of these modern Constructions of the diurnal Revolution of the Orb of the Sun for the Circulation of the Substance of the Heavens, and the Motion of the Stars for the Fluxes of Light. When this Power of moving, running, flowing, or pervading, was apply'd to the Substance of the Heavens, what they took for God, though only his Agents or Legates, they must suppose that Power to be in itself, and also that it had Power of exerting it upon other Things, and so of giving Motion to them, and so in our Sense it is the Essence which has in itself, and over others, the Power of Motion. And though, as *St. Paul* hints, the Heathens had given this Name to various Attributes of this Substance, and to the Representatives, and perhaps to Rulers, as 1 Cor. viii. *That there is none other God but one; for though there be, that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many) but to us there is but one God the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things*
I
and

and we by him. If יה and יהוה and אל be the Essence, *Isa. ix. 6.* the Son is said to be אל so the Son is of the Essence. We now come to see how this Word has been abused. *Gal. iv. 8. Ye did Service unto them which by Nature are no Gods, μὴ φύσει ἔσσι θεῶς by Nature not existing Gods.* We must see what the Nature of a God was. *Plaut. "φυσίῳ Phusioo, to blow in, inspire, inflate, breathe, blow up, &c. S. T. Scap. the same, and to blow out, efflate."* Their Gods had this Power, but it was not ἔσσι existing in them, but communicated. That they had given this Title to several, appears *xvi. 11. The Gods are come down to us in the Likeness of Men.* That they had given these Names to Representatives, appears *Acts xix. 26. Saying, that they be no Gods which be made with Hands.* And they have made *Herod* a Compliment only before his Face. *Acts xii. 22. The Voice of a God, and not of a Man.* Yet in the Sense of Essence, with Power of Motion, the Heathens had no more Gods than the *Jews*; nor had they any other Distinction than a Trinity in it, which they have asserted as positively as the *Jews*. This Power of Motion is expressed, as aforesaid, *S. T. t. i. c. 536. "by ἀρχή, Propulsatory,*

pulsatory, propulsive, having the Power of propelling, impelling, &c." This was indeed the chief Attribute, and was included, or occasionally so construed, as εἶμι, to be, was also, *Scap.* "to go, also ἵεμαι, *Iemai*, to go, or go on with Force, impulse, to be carried with Force, and impulse, as in *Homer*." And so must be included in εὐσία, and the Nouns under that Verb.

C A P. IV.

מלך

THERE is another Name, which is also in the singular Number, *viz.* מלך I have shewed in the second Part of *Moses's Principia*, p. 104. *et seq.* that the Heathens worshipped the Heavens under that Name, *Masc. Fæm.* and variously spelled; I passed them over there as related to, or of some Root with מלאך from לאך sent or employed: I shall suppose that מלך is from the Root הלך or לך to lead, and with a מ prefixed, the Leader. They are both taken from the Heavens, and the first had been either applied to the Substance which is one, or to

to that Substance in one Condition, viz. the Light, which was made an inanimate Ruler. The Heathens and apostate *Jews* worshipped this Object under this Name, sacrificed their First-born to it, and swore by it. This Name is used by God in three States, as the *Jehovah* is King over all; as the *Aleim* were by Covenant King over the Family of *Abraham*, when a Nation; and as the second Person in the *Aleim* by Covenant was King over the Church. This Name was assumed by the *Aleim*, while they led the Children of *Israel*, and by the Men who led other Nations, and has since become almost general for a Leader. The Word in inanimate Matter, signifies a Machine, or Part of it, employed to act as a Leader, or to rule, so among Men, and without Distinction, the chief. Before the *Israelites* asked for a King, *Jehovah Aleim* was their Saviour or Deliverer, *Exod. xiv. 13. Stand still and see the Salvation of Jehovah. Ver. 30. Thus Jehovah saved Israel that Day.* The Men who were appointed under him in *Judea*, as they had the Power of judging or constituting Judges, and reserving the hearing of Appeals, were sometimes called שופטים which is but a secondary Name. For

whatever we mean by Judge, or King, matters not ; their chief Name was from *ישע* with a *מ*, as above, *מושיע* a Saviour, a Deliverer ; and that was their Idea of the Word. The Name *יהושע* who led them into Canaan, and delivered them there, expresses this. So *Jud. ii. 16. Nevertheless Jehovah raised up Judges, which delivered (saved) them out of the Hands of those who spoiled them. Ver. 18 When Jehovah raised them up Judges, then Jehovah was with the Judge, and delivered them, &c. Ibid. iii. 9. Jehovah raised up a Deliverer (Saviour) to the Children of Israel, who delivered them, &c. — Ver. 15. Jehovah raised them up a Deliverer, Ibid. 2 Kings xiii. 5. Neb. ix 27. Rule was but a Consequence of this. Judg. viii. 22. Then the Men of Israel said unto Gideon, rule thou over us, both thou and thy Son, and thy Son's Son also ; For thou hast delivered us from the Hands of Midian. Ibid. xiii. 5. And he (Sampson) shall begin to deliver Israel out of the Hands of the Philistines. 1 Sam. viii. 5. Make us a King to judge us, like all the Nations. Ver. 20. And go out before us, and fight our Battles. Ibid. ix. 16. And thou shalt anoint him to be Captain over my People Israel, that*
he

he may save my People out of the Hands of the Philistines. Hof. xiii 10. I will be thy King, where is any other that may save thee in all thy Cities? And thy Judges, of whom thou saidst give me a King and Princes. Ver. 4. Yet I am Jehovah thy Aleim, from the Land of Egypt, and thou shalt have no Aleim but me: For there is no Saviour besides me. Note here, *Aleim* is put as Leader, as Deliverer, as Saviour; and the Kings were bound to do this upon Conditions, by Oath, and Covenant. 1 Sam. xi. 14. Come, and let us go to Gilgal, and renew the Kingdom there. And all the People went to Gilgal, and there they made Saul King before the Lord, in Gilgal: And there they sacrificed Sacrifices of Peace-Offerings before the Lord, &c. 1 Sam. v. 2. — Thou wast he that leddest out, and broughtest in Israel: And the Lord said unto thee, Thou shalt feed my People Israel, and thou shalt be a Captain over Israel. So all the Elders of Israel came to the King to Hebron, and King David made ברית a League with them in Hebron before the Lord: And they anointed David King over Israel.

So Eccl. viii. 2. I counsel thee to keep the King's Commandment, and that in
Regard

regard of the Oath of Aleim. And Psal.
lxxii. 6. I have said ye are Aleim,
and all of you are Children of the most High:
But ye shall die like Men, and fall like one
of the Princes. Ibid. xcvii. 7. Worship him
all ye Aleim. John x. 34. It is written in
your Law, I said ye are Θεοί. If he called
them Θεοὺς unto whom the Word of Θεὸς came,
and the Scripture cannot be broken: Say ye
of him whom the Father hath sanctified and
sent into the World, Thou blasphemest; be-
cause I said the Son τῷ Θεῷ I am. The
Princes swore to the Covenants, Josh. ix.
15. As these were instituted by Covenant
upon Oath, and as the Purport of that Oath
was to save, which the Word Aleim im-
plies, of which in its Place, the Word
Aleim is sometimes used for Kings, as Sha-
dows of the true Aleim. Whether the
Word was applied to sworn Officers, who
were of lower Rank than Kings or Princes,
will not alter the Case. As Aleim is used
for Kings, so משיח Messiah, Dan. ix. 25,
26, &c. is also, as they were anointed as
Shadows of the true Messiah. But as this
Action of Anointing was also used at con-
stituting of כהן a Priest, it also includes
that Office, which, among the Israelites,
was מ. כהן "A Priest, a General or Chief-
tain, a Prince, an High-priest, a Servitor,
Minister,

Minister, Great Counsellor." Among the Arabians "*Kabin*, a Diviner, a Prophet, an Astrologer, a Caster of Nativities." And as it was also used at the instituting of נביא a Prophet, whose Office was to foretel Things to come in this World or the next, and direct People how to behave in respect thereof, it also includes that Office. But as *Christ* begun as a Prophet, then acted as a Priest, and lastly as a King, great Contests arise about the Predictions of him, and of his Speeches and Actions in each of those respective Offices, for want of distinguishing them. This Name is cited *John* i. 41. *We have found the Messias, which is, being interpreted, the Christ (the Anointed.)* So *Ibid.* iv. 25, &c. This Word does not only take in the Offices, or Actions in those Offices, but every thing attributed to them; the Things which were typically express'd by their Habits, Ornaments, &c.

This Word מלך is not only found with *Jehovah*, but with *Aleim*, Glory, Hosts, Living, Name, Eternity, &c. but was used for a descriptive Name of *Christ*, who was to come. *Exod.* xv. 18. *Jehovah shall reign for ever and ever.* *Ibid.* xix. 6. *And ye shall be to me ממלכה a Kingdom.* 1 *Sam.* ii. 10. *Jehovah—and he shall give Strength to his King.* *Ibid.*

Ibid. xii. 12. *And Jehovah your Aleim was your King.* 1 Chron. xvi. 36. *And let them say among the Nations Jehovah מלך is King.* Psal. v. 3. *Hearken unto the Voice of my Cry, my King and my Alei.* This is one of the Places where an Address is made to one of the *Aleim*, which *David* calls his King, elsewhere Lord, &c. Ibid. x. 16. *Jehovah is King for ever and ever.* xxiv. 8. *Who is the King of Glory?* Jehovah of Hosts. xcv. 3. *For Jehovah is a great God, and a great King over all Aleim.* Isa. vi. 5. *The King Jehovah of Hosts* Ib. xxiv. 23. *Jehovah of Hosts shall reign.* Jer. x. 7. *O King of the Nations—none like unto thee.* Ver. 10. *Jehovah is a God of Truth; he is the living God, an everlasting King.* xlv. 18. *As I live, saith the King Jehovah.* Ib. xlviii. 15. *The King Jehovah of Hosts his Name.* Dan. ii. 47. *Your God he is Aleim of Aleim and מרא Lord of מלכין Kings.* Ib. vi. 26. *And his Kingdom that which shall not be destroyed, and his Dominion shall be unto the End.* The Shadows were all to cease before the King came. Gen. xlix. 10. *So Hof. i. 4.—And will cause to cease the Kingdom of the House of Israel.* Lam. ii. 6. *The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Zion, and hath despised in the Indignation of his Anger,*
the

the King and the Priest. Hof. iii. 4. For the Children of Israel shall abide many Days without a King, and without a Prince, and without a Sacrifice, &c.—Afterwards the Children of Israel shall return, and seek יהוה Jehovah their Aleim, and דוד David their King. So Jer. xxxv. 5. Ibid. xxx. 9. So Ezek. xxxiv. 23. Ibid. xxxvii. 24. So Isa. vi. 9. The Prince of Peace upon the Throne of David, and upon his Kingdom. So Isa. lxii. 11. Behold thy Salvation cometh. Zach. ix. 9. Behold thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass, &c. cited Mat. xxi. 5. Mark xi. 2. John xii. 15, &c. I shall only shew, that the Heathens joined מלך with their Aleim, and, as aforesaid, not only offered common Sacrifices, but their First-born Sons and Daughters, swore by it, &c. Lev. xviii. 21. And thou shalt not let any of thy Seed pass through the Fire למלך to the King. Ibid. xx. 2, 3, 4. So 2 Reg. xxiii. 10. Jer. xxxii. 35. To cause their Sons and their Daughters to pass through the Fire to the King. So Levit. xx. 5. To commit Whoredom with the King. 1 Reg. xi. 5. vii. 33. 2 Reg. xxiii. 13. The King, the Abomination of the Children of Ammon. Isa. viii. 21. And curse their King, and their Aleim, and look upward. Ibid. x. 10.

As

As my Hand hath found the Kingdoms of the Idols. Zeph. i. 5. And that swear by Jehovah, and that swear by their King. So Jer. vii. 18.— To make Cakes למלכת to the Queen of Heaven.

C A P. V.

לְמַלְכָּה

THERE is another Word, or Name, viz. לְמַלְכָּה. It has no Verb in the Hebrew; so it is doubtful whether it be of that Language. I think it is a descriptive Name of Office, taken from the Heavens, used by the Heathens frequently in their Writing, hinted at once in the Bible, Ezek. viii. 14. by the Name תַּמְזִין, as all agree. It may be used for the Light, as it is shewed, p. 37. because the whole, or that Part, directs or regulates the Motion of inanimate Things, and some animated ones. It is applied downwards to Sockets, Hinges of Doors, which the Translators make Basis's to support, but I think to direct the Motion of the respective Parts, dependant on them; it is carried to Men who rule or direct the Motions or Actions of others, and as an original or reclaimed Name, is applied in a spiritual Sense;

Sense ; it is found both singular for the Essence, or that Person in it described by the Name of Life, Glory, &c. This Name was known to *Abraham*, and he in his Discourse joins it with *Jehovah*, not as a personal, but a Name of Power, *Gen. xv. 2, 8.* It was not used to the Patriarchs nor by *Moses*, till he had been in the Mount. I must observe, each of them was then in the Covenant ; whether the Word implies that, may be considered. However, *Moses* introduces this Word in renewing the Law, joined with the Essence-existing. *Exod. xxiii. 17. Three Times in a Year all thy Males shall appear before ארן יהוה ;* and with the Addition of *Aleim* of *Israel*, *Exod. xxxiv. 23. So Deut. x. 17. For Jehovah your Aleim he is Aleim of Aleim, and Adoni of Adonim, Al, &c. So Psal. cxxxvi, 2, 3.* It is not only joined with *Jehovah*, and with *Aleim*, but with Attributes of Power ; and sometimes applied to the Person aforesaid, alone. This is the Word which the *Chaldee Jews* substituted, instead of *Jehovah* ; for what Reasons is not easily known ; I think, only he who knew their Hearts, knows. The Word does not come up fully to what we mean by Lord, absolute Proprietor, and possessor of despotick Power. There is no such Word used in the Bible to Persons in the Covenant

nant. It appears by the Word *Aleim*, that there was a Covenant among them before Man was created ; and as it was in favour of Man, perhaps, though he was their Property by Creation, they were not at liberty to Act with him, by strict Rules of Justice. Man's turning Tenant to another Lord, did not enfranchise him ; but if he did not return to his Allegiance, he thereby put himself under absolute Power, as every Creature, and Thing is, which is out of that Covenant. But if he did return to his Allegiance, then he came under the provisional Terms of that Covenant ; and we are sufficiently assured, those Articles are in our Favour : Therefore, though we are purchased, we are now at the Will of the Lord, according to the Articles of that Covenant. And in this Sense this Word and *Aleim* are compared ; as *Psal. cxxxv. v.—Our Adoni is before all the Aleim.* *Isaiab* describes the Vision of the Essence-existing, by this Name, Chap. vi. 1. *And I saw אדני sitting upon a Throne high and lifted up ; and his Train filled the Temple. שרפים The Serapim standing above him—* and I said *wo is me—* for mine Eyes have seen the King, *Jehovah of Hosts.* *John xii. 41. These Things said Esaias,*
when

when he saw his Glory, and spake of him. So of that Person *Psal cxix. 122.* מִיִּם מִיִּם Mix with thy Servant for Good. *Ibid. cx. 1.* Jehovah said unto my Lord, sit thou at my right Hand, &c. *Dan. x. 16.* And behold one like the Similitude of the Sons of Men touched my Lips— For how can the Servant of this my Lord talk with this my Lord? *Mal. iii. 1.* And the הָאֲדֹנָי Lord whom ye seek shall suddenly come to his Temple; even the the Agent of the Covenant whom ye delight in.

C A P. VI.

צְבֹאוֹת

WE find another descriptive Word or Name, almost always plural, taken from the Heavens, joined with *Jehovah, Aleim, Adoni*, with Living, with Glory, with Name, but seldom or never for the Reasons below, used alone; viz. צְבֹאוֹת whether the Verb M. צָבָה “Inflation, to swell, swell up, be blown up. *Hiph. הִצְבָּה* to cause to swell, inflate,” be of this Root, the ה and א being changed both in *Hebrew* and *Chaldee* in these Words, is not worth contending. Either expresses that Action of the Heavens occasioned

by the Circulation of its Parts, which strive to swell outward and inwards, which gives Motion, &c. Tho' Men now differ about the Manner of the Existence, or Personality of the Essence, all agree, that there is such an Essence, that all Powers are in it; and though some have said that there are Powers in other Substances than those of the Heavens, we suppose all material Powers there, and they allow some; and we suppose this an Attribute, the Idea whereof was taken from the Heavens, and as it had been ascribed to them by the Worshippers of them, it was a reclaimed Attribute. And when the Word is a Substantive, it expresses that, or those in which the Force exists. This, when applied to God, is neither descriptive of the Essence, nor, as we term them, of moral Virtues, but of the Persons, the *Names* in which the Force or Power of acting exist; so applied to the Heavens, to the *Names*. As I think the *Latins* make the Nominative singular and plural in the Word used for this, the same, and as we have no *English* Word, I must say it by several, *The Exercisers of the Powers of the Names, those in which the Force exists*; so to Men in Arms, to Persons employ'd in Armies for Government
or

or Protection of obedient Subjects, or Destruction of Rebels, or Enemies. As some worshipped the Heavens under the Word *Aleim*, so many worshipped them under the Word צבאות or צבאים; even so many, and they used the Word so often in their Service to the Heavens, that *Zabæi* was become a Name for the Heathens, the Worshippers of Those who had the ruling Force in the Heavens. *C. Arab.* "To change one's Religion, to apostatize. *pec.* To become a *Sabeian*---- certain *Pagans* who in their Prayers look towards the North." They had several Representatives of these Objects amongst living Creatures; a Goat, which among many other Names bears this. This Force is in the one Substance of the Heavens, but produced and exerted by that Substance in the Conditions and Motions of Fire, Light, and Spirit, of which each was branched into a Number of Names or Attributes. I have shewed that this Force is next to infinite. *Jer. xxxiii. 22.* *As the צבא Host of Heaven cannot be numbered,* (as the Force of the Names cannot be measured.) And that two of these, the Light, and the Spirit, rule this whole System, but more especially that of the Earth. I have shewed that God has reclaimed a vast Number of

single Powers, Virtues, or Effects, in the Heavens ; so this, besides asserting the Manner of the existing of the Essence, is reclaiming them in one Word all at once. When this Word singular is applied to the Heavens, there is ה prefixed ; it is השמים the Force of the Names. But when it is found with *Jehovah*, or with *Aleim*, or other Names in the Nominative Case, there is no Prefix to it ; but then it is a Name in the Nominative plural, and expresses the Persons in which that Force exists, as well as the *Aleim* expresses the Persons bound by Oath. While it is applied to Matter in the three Conditions in the Heavens, it must be feminine ; but when applied in a spiritual Sense to the living Persons, it must be masculine. There are Exceptions where this Word is used singular, and joined with singular Words, for one of the Persons. As *Jos. v. 15.* שר צבא יהוה the Leader of the Host of the Essence-existing. So *Dan. viii. 11.* שר הצבא. I have mentioned some Texts about this in the second Part of *Moses's Principia*, p. 99. & seq. but must also cite some here. 1 Sam. iv. 4. *Jehovah of Hosts who dwelleth in the Cherubim*, Ibid. i. 3. *To sacrifice to Jehovah of Hosts in Shiloe.* xviii. 7. *The Present shall be brought to Jehovah of Hosts.*

1 Sam. xvii. 45. Isa. xviii. 7. *The Name Jehovah of Hosts.* li. 15. liv. 5. 2 Kings, iii. 14. *Jehovah of Hosts liveth.* 2 Sam. vii. 26. *Jehovah is Aleim in Israel.* So. 1 Kings xix. 10. Jer. xlii. 15, &c. Isa. x. 16. הארון אדני *The Person made Lord by the Lord of Hosts.* Jer. l. 25, 31, &c. So I must shew, that these in the Heavens were worshipped, 2 Kings xxi. 5. *And he built Altars to all the Host השמים of the Airs in the House of Jehovah.* xxiii. 4. *To bring forth of the Temple of Jehovah all the Vessels made—for all the Host of the Airs.* v. 5. 2 Chron. xxiii. 5. Zeph. i. 5. *That worship the Host of the Heaven upon the House Tops; and them that worship, swearing by Jehovah, and that swear by מלכם their King.* Isa. xxxiv. 4. *All the Host of Heaven shall be dissolved—all their Host shall fall down.*

C A P. VII.

אב

THE Word or Name אב πατήρ *Pater* *Father*, a relative Name taken from Man, and applied to God, the Heavens, &c. is always singular; but is to be taken when joined with God relatively, by several

in different Senses; *First*, in Respect of the Creation, of the Matter and Formation of *Adam* and *Eve* with Organs of Procreation, and so of all their Race. The *Aleim* distinguished afterwards from the Substance of the Heavens, by being of the *Jehovah*, the Essence-existing is Father. *Secondly*, and in Respect of the Creation of the Soul of *Christ*, as well as those of common Men, the Trinity is Father; in Respect of the Body of *Christ*, the *Aleim* by Creation of the Matter, is Father. In all these, *Christ* might say with Men, the Father, or our Father, though not in the Sense he said to his Followers, *when ye pray, say Our Father, &c.* *Thirdly*, in a more immediate Sense, as the Essence, by the *Holy-Ghost*, caused the Body of the *Virgin* to conceive, and bring forth the Body of *Christ*, without the Help of the Seed of Man, he only might say, *My Father.* *Fourthly*, In Respect of the second Person of the *Aleim* or Trinity, or the Essence-existing in *Christ*; or, that Person in whom *Christ* exists, comparatively, as אור Light, ששׁ the Name coming forth from חמה the Fire at the Orb of the Sun, as Light is the Son, and the Fire the Father; he might say, *My Father*; and in each of the two last Senses he is only Son. *Fifthly*, In Re-

lation to Believers immediately, the second Person before the Incarnation, and after, *Jehovah* and *Adamah* joined, is stiled Father; in this Sense he might say, *Your Father*. In the *First* Sense, *Deut.* xxxii. 6. *Do ye thus requite Jehovah?—Is not he thy Father?* *Isa.* lxiii. 16. *Doubtless thou art our Father—Thou Jehovah art our Father.* So *Isa.* lxiv. 8. *But now, O Lord, thou art our Father.* *Jer.* iii. 19. *Thou shalt call me, My Father.* *Mal.* i. 6. *If I then be a Father, where is mine Honour.* *Ibid.* ii. 10. *Have we not all one Father.* In this Sense *Christ* was a Prophet. *Deut.* xviii. 15. *Acts* iii. 22. vii. 37. *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, him shall ye hear, &c.* The Apostate *Jews* applied this Word to the Images, and through them to the Names the Heavens, which they represented, Things which were not in either of these, but in a lower Sense their Father, *Jer.* ii. 27. *Saying to a Stock, thou art my Father; and a Stone, thou hast brought me forth; So Children of Belial; and the Heathens used this Word, and the compound Word of Jupiter; and the Scripture in the Reverse, Cant* ii. 3.—*So is my beloved among the Sons.* *Dan.* vii. 13.—*And behold one as a Son of Man, as a com-*

pound Person. In the *Third* Sense, first seemingly under the Name of *David*, 2 Sam. vii. 14. *I will be his Father, and he shall be my Son.* Psa. ii. 7. *I will declare the Decree Jehovah hath said unto me; Thou art my Son, this Day have I begotten thee,* cited Acts xiii. 33. Hebr. i. 5. v. 5. Psa. xlv. 2.—*Thou art fairer than the Children of Men.* Psa. lxxxix. 26. *He shall cry unto me, thou art my Father.* Isa. ix. 6. *Unto us a Child is born, unto us a Son is given.* Heb. i. 5. *I will be to him a Father, and he shall be to me a Son.* In this Sense he was a Priest for ever after the Order of *Melchisedeck*. Psa. cx. 4. Hebr. v. 6. vii. 17. And his Body was the Sacrifice. In the *Fourth* Sense, which I must refer to שמ״ם the Names. In the *Fourth* and *Fifth* Sense, Isa. ix. 6. *Everlasting Father.* Luke xvi. 8. *Children of Light.* John xii. 36. *While ye have Light, believe in the Light, that ye may be the Children of Light.* Eph. v. 8.—*But now are ye Light in the Lord, walk as Children of Light.* 1 Thess. v. 5. *Ye are all Children of Light.* In the latter Part of the *Fifth*, Psa. cxxxii. 12. *If thy Children will keep my Covenant and my Testimony.* So Acts iii 25. *Ye are Children of the Covenant which God made with our Fathers,*

thers, saying unto Abraham, In thy Seed, &c. and in Opposition to the Sense of the latter Part of the Fifth, the Tempter, the Deceiver, the Seducer, the Accuser, and at last to be the Tormentor, is called the Father of those he seduces, John vii. 44. Ye are of your Father the Devil, and the Lusts of your Father you will do, &c. Acts xiii. 10. Thou Child of the Devil. 1 John iii. 8. He that committeth Sin is of the Devil. ver. 10. In this the Children of God are manifest, and the Children of the Devil.

C A P. VIII.

אלהים

IT has been accounted strange by the greatest of Men, nay, by one of them, who had also the greatest Portion of the Spirit, that a Creature should say to his Creator, why hast thou made me thus? And as the first was made capable of improving, or wasting his Estate, which for that Reason was not limited, or as we say entailed; it would look much stranger for one of his Posterity, to say to his first Father's Creator, why was not my Estate entail'd? As his Plea against his Parent will signify little, so will his Plea against him he held

held his Estate under. What avails it for him to say, why was my Father permitted, or why did he spend the Estate, or why did he not keep and improve it? or why did he commit Treason and forfeit it? Among Men, such Reasoning has no Place; every one is born to the Consequence of the Wisdom or Folly of his Parent: But 'tis the strangest Thing that can be, for a Creature to say to his Creator, why dost thou exist so? Or 'tis impossible thou canst exist in any other Manner than I imagine: I will not allow any Description or Idea thou hast been pleased to give of thy Existence; but I will demonstrate to such, who have such Abilities as my self, it must be, as I think proper to make it from Faculties I have. And 'tis the Maddest of all to say, thou canst not exist in any other Manner of Personality, or, &c. but as I exist. In Philosophy, which is the Subject of Sense, you must believe what these, who also call themselves Philosophers, say without Idea from Perception, or other Things: In Divinity, which is only the Object of Faith, you must not believe without Sense, or an Idea from something: Perhaps hereafter Ideas from other Things will not with them be liked. Is not Faith, Assent from
the

the Evidence of Things seen, to the Existence of Things not seen?

Though the *Aleim* have thought fit to rebuke the wicked Man for taking that, to which this Name refers within his Mouth, and charged him with the horrid Crime cited in *Buxtorf's Thesaurus* p. 500. Psal. l. 21. דמית (thou makest a Similitude, framest an Idea) *that I was such an one as thyself, but I will reprove thee, and set them in Order before thine Eyes. Now consider this, ye that forget the Aleim, &c.* Yet some covetous and some vain Men, who have not endeavoured to qualify themselves to understand the Method of conveying Ideas, which God by the sacred Writers thought proper to take, but for ——— have followed some of the Hea-then Descriptions of *Jupiter*, some of the reclaimed Attributes out of the Bible, and Part of their own Imaginations, in the Definition of their God, and made the Manner of his Existence, without any other Reason in one Person, than that a Man is one Person, Sir *Isaac Newton's Princip. Math. Schol. Gen.* p. 528. "Every Soul that has Perception is, though in different Times and in different Organs of Sense and Motion, still the same indivisible Person. There are successive Parts
in

in Duration, co-existent Parts in Space; but neither the one nor the other in the Person of a Man, or his thinking Principle; and much less can they be found in the thinking Substance of God. Every Man, so far as he is a Thing that has Perception, is one and the same Man during his whole Life, in all and each of the Organs of Sense; God is *one* and the same God, always and every where." I have heard a Gentleman say, he could give some higher Reason, why Men who pass with us for Principals, make such Attempts, shew the Root whence this springs; I wish he would. I know so much of it, that I dare venture to say, that that Part of secret History will at some Time shew the *Devil's* Master-piece, and will be the blackest that ever was writ.

Besides other Temptations, they use to draw in Profelytes, they take Advantage of this Accident: While the Minds of our first Parents were perfect, I find not that there was any Mention of Subjection; upon Woman's Offence, in attempting to be wise by way of Punishment, pronounced with the Dispensation of the Promise, Woman was put under Subjection, and at *Christ's* coming, that Subjection to her Husband was reinforced: So whoever endeavours

deavours to reject the Personality, and that Dispensation, makes his Application to Women on Pretence of making them as wise, or wiser, and putting them upon an Equality with, and in a Possibility of ruling their Husbands; and they gain upon those who would not be ruled, or would rule, and make them as *Satan* did *Eve*, and with the same Bait, seduce their Husbands. By this Means Men, who have not a hundredth Part of the Learning of those who established Things, take upon them for want of Learning, and in other Respects poorly qualified, to banter us out of Truths so settled; and many of them go on without any other Inducement than an Imagination of a secret Pleasure of making all the Men who have been in the World, appear to have been Fools or Cheats, that when they themselves are found to be so, they may pass among those whom they have made appear to be so.

The Steps they have lately taken, were to make one or more of every Science, or pretended Science, who would come in, especially those whom they call Naturalists and Mathematicians, Heroes, to do what they could to prove there is no such thing as the Matter of the Heavens, to demolish all Remains of the Knowledge or Belief
of

of the Object, and of the Operations from whence the Idea of the Personality is taken, by suggesting that the Orb of the Sun emits Light, that the Light does not form into Spirit, return or circulate.; that there are many such Orbs, and so many such Systems; that the Antients were little better in Knowledge than Brutes; that what we call Revelation, was adapted to their Capacities: so that the antient Languages, especially the *Hebrew*, was not worthy Notice; that Knowledge was to take its Rise from their Guesſes and Experiments. These Attempts having seemingly succeeded, and all Sides come in when Youth was educated, and Men spent their Time for Studies, either in the Rubbish of the late *Jews*, or in the inveloped Representations of the Heathens, or in what they call their Morality, or in that Stuff they call Philosophy; and none but by those Rules looked either for Sense, Truth, or Christianity, in the *Hebrew*; and thereby the Knowledge of the original Language has been almost entirely neglected. And when strong Efforts have not only been made to blot out all Remains of the Knowledge of the Agents which represent the Trinity, but to substitute o-
ther

ther imaginary Agents in their Stead, and they enjoyed the Pleasure of being thought wise, by starting Difficulties, and puzzling others; and Men who wished well to the Truth, condescended to argue, and as they called it, reason with them; it had made them think themselves Matches for all who have been, or will be, and that none could produce any other Evidence than what has been lately produced. But as they are but Hawkers in Knowledge, so they are but Pedlars in Poison; while they thought they had been sinking this Knowledge, they by their very Experiments, Objections, &c. have been reviving it.

But why do I inveigh against the Decay of Learning, that is, of those Sorts already mentioned? It is as well that they go, as all the Sciences of the Schoolmen have gone, by being neglected, as by being rejected. Though it be improper here to enquire, whoever or whatever has been the Cause of it, I hope it will produce a happy Effect. As while Schoolmen prevailed, not a Fact in Nature, or an Article of Faith, could be proved, but by their Rules, and in their Way, for the respective Times while this or that Branch
of

of their Learning was preferred ; so when their *Rabinical* Books were all printed, and that Study prevailed, not a Sentence or a Word in the Bible, must be understood by a Christian, (nor as their old Friends the real *Jews*) but as their mortal Enemies the since ignorant, unbelieving, hardened, rejected *Jews* had contrived it.

It requires a long History to shew what these Books are. I must be short : They are Accounts, a Journal, or Medley, of the Success of the *Devil's* second Project. While many of the *Jews* had apostatized, and were not destroyed by the rest, in Pursuance of the Covenant ; so when they were Part *Jew*, Part *Heathen*, and for that had been Slaves in Captivity, had in a great Measure lost the Knowledge of their Language, so of the Scripture and their Emblems, so the Intent, nay, Forms of their Services ; had been after that harassed and tortured in War, by their Neighbours ; and at last become subject to the *Romans*, without so much as a Prospect of recovering their Freedom by any Means in their Power : He, the Devil, when he saw he could not blot out the Evidence of *Christ*, took this Opportunity to make their Desires their Tempters, and the Object of their Desires outward Deliverance,
so

so literally an outward Deliverer, which was to answer the Similitudes in Scripture of *Christ*, the Bait; to make all the Shadows of him in the Service of the *Jews*, real Purifications, Atonements, or, &c. and all the Predictions of him, as of a mighty temporal Prince, one who should obtain universal Empire, and so theirs was to be the Metropolis, the Center of Riches. This took with many of the *Jews* early, and so they ceased to be *Jews*, became *fifth Monarchy* Men, or what you please to call them; and those who continued *Jews*, embraced the Christian Religion, none of them remain: All since are of those who have renounced both *Judaism* and *Christianity*.

This Scheme did not want any more Persons than one; such a Word as *Jehovah* was not safe to be used, therefore it is like it was changed for *Adonai*, or Lord. And as it allowed of no more Persons than one, so it wanted no plural Names. This shews us why they translated, mangled, or omitted, or suffered the Heathens to make such Work, as appears in the LXX, in the two chief Designs in the Bible; neglecting to shew that the Shadow, the Trinity of the Heathens, was but a Machine; and miscon-

struing the Words concerning, so thereby rejecting the Trinity, and corrupting the Meaning of the Scriptures, as *Christ* tells us, in many other Points, and finally rejecting him.

Their human Writings, either before *Christ*, or since, shew, or would have shewed, the particular Methods they took to record every Tradition of Things they had, or pretended to have, and to construe every Thing in Scripture to those Ends. Indeed since they rejected *Christ*, either at first, or at his coming, and before these Books were printed, they have had some hundreds of Years before, and about fifteen hundred since, to castrate and alter, or destroy, if there was any thing in any of them which was old and true, and to record all they could invent since, and construe them to these Ends. And as they have taken great Pains to make their Writings conform, so they have to paraphrase, point, and lay down Rules for pointing and construing the Scripture, as they thought to serve these Turns, at least that no other Use should be made of them; so that scarce a Word answers in the Description of Things we see; nor was one Word fairly construed of the Things we see

see not : One Word was to have perhaps ten Significations, several differing very much : Nay, the same Letters to signify Light and Darkness, and other Things as opposite. The same Word as a Verb to relate to one Thing in the singular, and quite other Sorts of Things in the plural. To make singular Words plural, and plural singular, or dual. That one of its plural Words, when translated into any other Language, should on one Side be plural, on t'other singular. That a Word should signify one Thing in the masculine, and quite other Sorts of Things in the feminine ; and these chiefly in Words which concern the Salvation of Man ; the Points in Contest between them and us. So one Sort of Action as a Verb active, and another Sort of Action as a Verb passive. So in what we call Moods and Tenses. And as the Ideas of the Persons in the *Aleim* must be taken from Words for Persons, or Things, or Representations of Persons or Things, and as most of the Words used for Persons or active Things, are Names of Action, and so each common to any Person or Thing in that respective Action ; and though several of those Names are applied to the Persons, and changed as

they change Action, each of them must mean some other Person or Things, but, by their Rules, never the real Persons.

When we had a Body of Men educated in any of these Ways, with a real Zeal for the Bible and Religion, and supposing this Sort of Evidence would prove for their Service, and knew of no other ; and so translated the Bible for us by these Rules, before they knew what would be the Issue, framed Grammars, Lexicons, &c. by these Rules ; so that not a Boy could be learned to read *Hebrew*, but he must have this Nonsense and Villainy beat into him, as he supposed, by Friends, and which would never have been swallowed from any other Hands ; as it was impossible for any of them to shake off these Fetters, to change his Method, as it is for such a *Jew* to turn *Christian*, so it was impossible for any other to have made an Attempt to have begun in another Manner, as we do with other Languages, and to have acted as a Freeman ; the Body would immediately have worried him with Authorities ; if in the Time of the Schoolmen, with *Aristotle* and his Tribe of Commentators, or, &c. if in the Time, when the *Rabinical*
Books

Books were studied, with LXX, from the Heathens and the Commentators upon it in every Thing in Dispute, between or about the God of the *Jews*, and the God of the *Heathens*; and the *Rabbies*, and their Commentators, in every thing that was in Dispute between these false *Jews* and the *Christians*. But now when upon long Experience indifferent Persons plainly see, that you can neither have a System of Nature, or of Religion, by these Rules; that the Studies have been dropped, and Men have since taken the Liberty to set up other Schemes of Nature and Religion, and have themselves demonstrated that there is nothing in them but that they are where we are shewing them. If any can shew that the *Hebrew* is a regular, perfect, nay, the most perfect Language, produce a System of either, or both, out of the Bible, I hope they shall not now be tried by the Rules of either Heathens, or such apostate *Jews*, but by those Rules so frequently appealed to. If I can pursue in such Manner as to attain the End, as I have hitherto; go through the rest by regular Construction and Comparison of every Word quite through, make the Words discover what is sought for, the Knowledge of Things here, and the Knowledge

of those Things which relate to hereafter, make them describe the Things we see, and describe the State of Man, the Means and Manner of his Redemption, shew that all Things tally, and all regard one great Point, Reconciliation between offending Man, and a just God: I shall want no Evidence to prove from whence the Writing came, nor whether it be fairly construed; nor need I trouble my Head with what either Friends or Foes say about these irregular Turn-serving Constructions: And I hope that such as hope there is a Revelation, and believe that it must be consistent, Sense and perfect, will join in the Design; which will not only restore the Authority of the Text, discover the Powers and Motions in this System, establish the Christian System, but expose the Ignorance of those who pretend to invalidate them. This done, nay, this Part done, the Objections of modern Adversaries will scarce be worth answering.

What great Wisdom is shewed in telling us that Number One is not Number Three, or that one Man is not three Men? Could not the Writers of the Scriptures, if they had not been inspired, have seen that, and have known that the same Objection could have been made by any Fool then,

then, as well as by any one who thinks himself a Mathematician or Philosopher now, and have let those Things alone? Or if they were inspired, would they not have let it alone, or given those who they expected should believe, a satisfactory Idea of the Manner of such Existence, and so an answer to such infinitely silly Objections? We shall be told, that some of these Apostates are Men of Learning. The Difference between a Man of Learning, and a Man of Sense, is, the first does what others direct, and the second can direct himself and others what they should do. What is Grammar, Logic, Rhetoric, or all other Sciences, except the Knowledge of the Type, which can give an Idea of the Form borrowed from it? Or in all other Languages, except that which describes it? When the Senses have acted upon any thing, we call that Act Perception; that which we retain, we call an Idea, or inward Sense of the Thing: who talks without this, real or borrowed, talks Nonsense. Neither they, nor we, have any but borrowed ones here. If the Works or Workers of God, are suited to the Senses, as God is to the Mind or Soul, so that there was to be something near an Equality, that it might

be for the Honour of God that compound Man own'd him ; and if it appear there is such an Idea given, and they neither will understand Things here, nor there ; are they not like People each pretending to give us an Account of *Terra Incognita*, and not one of them ever learnt Geography, or ever so much as saw one of the Plans of those who brought us the Account and Description of it ? Do not those People ignorantly and wilfully strip themselves, and, as far as they can, others, of all the Benefits which have accrued to Man by the Revelation of the Scriptures ; by the Assistance of the third Person in the sacred Trinity, and of the Example, Satisfaction, and Intercession of the second Person as God-man, and of his Protection as God ; nay, even of the Knowledge of God, as expressed by St. Paul, Ephes. ii. 12. *Without Christ,—— Strangers from the Covenants of Promise, having no Hope, and without God in the World ?* I allow it does not sufficiently clear all Objections now, to be able to cite the Words of those who understood the Type, which was to give the Idea, without being able to shew the Type, and how these Words tally with the Ideas in the Type. When we shew this Personality

lity out of the sacred Scriptures, by Words, we expect our Pretenders to Knowledge will, as they have to a Text or two formerly cited, tell us, that putting these Words in the plural Number, was only a Compliment taken from the Usage of speaking by, to, or of a Prince ; when every one who knows any Thing knows, that Custom was never heard of in the World till those who urged it, brought it into Use. I have already sufficiently demolished that Shift, by shewing there was one they made a Pretender, and that the Bible was writ to prove the Title of the true God. It would be a sorry Compliment where there was a King, who not only had the Right, but was in Possession, and a Pretender, for the Secretaries of the first to write Laws for him to sign, that the Subjects should obey the Kings. And it is as silly to imagine, that those who translated the Creeds, or Laws in the Scripture, understood them better than those who writ them : Where can be the Harm in a Translation, to put the proper Significations of the Words, of these, in the same Numbers as they are in the Originals, and let them take their Effect ? And as this Word *Aleim* is frequently joined with, and generally following after *Jehovah*, which is singular

gular; and as this Word is neither singular nor dual, nor fewer than, but at least three; I hope it will prove no Contradiction to say, there are three who made a Covenant to redeem Man, and bound themselves by Oath to perform that Covenant, of one Essence; any more than that they made Male and Female of the created Substance אדם which is also singular, or any more than that the Essence of the Souls of all Men which is created, and has its Existence and Powers communicated from this Essence-existing, the Fountain of all Existence and Power, is one and the same Essence, and that there are more Souls than one; or any more than that the *Aleim* created and made the three Names, the three strong operating ruling Agents of the Substance of the Heaven or Air, the *Aleim* of the Heathens, though their Substance is one and the same, ὁμοούσιος. And as we intend to shew that the Numbers are proper and true, so we must shew the Cases are proper and true. The *Hebrew* Language hath few Prepositions; the Verbs mostly carry the Prepositions which determine the Case of the Noun, in themselves, which is wholly strange to all other Languages, which each use many Prepositions; and it is hard
to

to make them conform with it: Some few will; as to dwell (for Example) is to inhabit *Jab.* But besides this, there are frequent Mistakes in using the Genitive for the Nominative; where these Words or Names succeed one another, where there is no Prefix, nor any other Proof, for changing the Word from the Nominative, it must stand as we find it in the Original. And it will follow of Course, that whatever Attribute is given, or Action attributed, to the Essence-existing, will also properly be given or attributed to all, or every, or some one Person in that Essence.

As מֶלֶךְ is a Word or Name formed from the Verb *to lead*, so we find the Word אֱלֹהִים to be a Name in the plural Number, a Name of Oeconomy in the Act of Grace, adapted to the Condition of fallen Man; it follows, that this Act was before the Creation, because they are named so in the History of the Creation of שְׁמִים the Names, which are also plural, and those Names common to the Originals, and the Types. What they are represented by in the Heavens, I shall shew under the word Names, *Exod. xxiii. 13. Make no mention of the Name of אֲחֵרִים*, (as most of the rest falsely rendered, the Word

Word signifies here *Aleim* which are behind, later, inferior,) *Aleim*. &c. Lev. xviii. 21. Ibid. xix. 12. Ibid. xxi. 6. *Thou shalt not profane the Name of thy Aleim*. Psal. xx. 2. *The Name of the Aleim of Jacob, defend thee*. Ver. 6. *We will rejoice in thy Salvation, in the Name of our Aleim, we will set up our Banners*. xlv. 21. *If we have forgotten the Name of our Aleim, or stretched out our Hands to other (later) Aleim*. Ibid. liv. 3. *O Aleim save me by thy Name*. xlviii. 11. *According to thy Name, O Aleim, so is thy תהלה Irradiation unto the Ends of the Earth*. lxix. 31. אהללה I will attribute Irradiation to the Name of the Aleim in שיר a Song. As we said by Trees, where we find Persons with the same Names as signify some Speech or Action, or, &c. which was revealed, we shall suppose that those Names were imposed in Memory of that Action, or to distinguish the Persons who transacted that Affair, from all others. Psal. cx. 4 *Jehovah hath sworn, and will not repent: Thou art a Priest for ever, after the Order of Melchisedech*. The Idea is by us taken from the Action of making a Covenant by Oath. C. 116. אלה "A Covenant, and an Oath by which it is confirmed. S. אלה an Oath, and the Malediction or Imprecation which attends it." And

And as it has since been applied to the Action by which Princes bind themselves to Limitations, or to perform Conditions in the Treatment of Rebels, who submit, or in the Government of their Subjects, which are supposed to be in the favour of the Subjects, as 1 Sam. xi. 1. 2 Sam. iii. 12. v. 3. 2 Reg. xi. 4. 1 Par. xi. 3. and so from Husbands to Wives; and it is applied to the Personality in *Jehovah*, in *El*, in *Melak*, &c. Gen. xxiv. 7. *The Essence-existing, the Aleim of the Names which took me from my Father's House—and which spake unto me, and which sware unto me. Deut. xxix. 12. That thou shouldst enter into Covenant with the Essence-existing, thy Aleim, and into his Oath, which the Essence-existing thy Aleim maketh with thee this Day—That he may be unto thee Aleim, as he hath said unto thee, and as he hath sworn unto thy Fathers—Lest there should be among you Man or Woman, or Family, or Tribe, whose Heart turneth away this Day from the Essence-existing your Aleim, to go and serve the Aleim of these Nations. Jer. xi. 3.—Thus saith the Essence-existing, the Aleim of Israel, Cursed be the Man that obeyeth not the Words of this Covenant.—Obey my Voice,—so shall you be my People, and I will be your Aleim; that I may perform*

form the Oath, &c. 1 Reg. viii. 23. And he said, Essence-existing, Aleim of Israel, there is no Aleim like thee in Heaven above, or on Earth beneath, who keepest Covenant and Mercy with thy Servants. So prophetically, Ezek. xx. 37. And I will bring you into the Bond of the Covenant. This Word אלהים is Hebrew, in which Language, when understood, a Man, if not mis-led by others, can scarce make a Mistake. It has the Verb אלה to take an Oath. In Man who takes an Oath, it is to imprecate a conditional Malediction upon himself, if he perform not the Covenant. In Jehovah or Aleim, it is a Condescension to the Capacity of Creatures; he or they call their own Attributes to witness, and cannot lye, nor can there any evil come to them. Psal. xci. 9. Because thou Jehovah art my hope; thou hast set thy Habitation on high. Therefore shall no Evil happen unto thee. So אלה is that Action which is performed in making a Covenant by Oath. So when a Person or Persons have made such a Covenant, and sworn, the Swearers to the Covenant, or to the Conditions of the Covenant. But in these אלהים it is not only the Confederates among themselves, the Makers of the Covenant, the Swearers, those who had bound themselves

elves to perform the Condition, the Witnesses of the Oath, the Adjurers, but now the Performers of that Oath : And we can find no single or compound Word to express *Aleim*. *Glassius*, p. 1438. “ In the divine Oath the Life of God is interposed, that is, his immortal and eternal Glory, Majesty, Power, Truth. *Jehovah* thereby intimats that he would sooner cease to be God than that the Word spoken by him should not be accomplished, which Assertion drawn from an impossible Thing, is of all the strongest and most certain, on which we may justly say with *Tertullian* in his Book of Penitence, *How happy are we upon whose Account God has sworn : How miserable, if we do not yet believe the Oath of God*. Examples of this divine Oath are *Num. xiv. ver. 21. Ezek. v. 11. xxxiii. 11. xxxiv. 8. &c.* This Covenant was mentioned *Exod. vi.* and the external Part of the Benefits from the *Aleim*, is expressed, *Ver. 6. I will bring you out from under the Burthen of the Egyptians, and I will rid you out of their Bondage ; and I will redeem you with a stretched out Arm, and with great Judgements, and I will take you to me for a People, and יהיית will take you ל for Aleim, and ye shall know that I am Jehovah your Aleim,*
which

which bringeth you out, &c. So 2 Sam. vii. 23. Whom the Aleim went to redeem for a People for himself—from Egypt, the Nations, and their Aleim. In this Sense Moses was substituted instead of Aleim. Exod. iv. 16. But vii. 1. in respect to Pharaoh, as he was an Adversary to destroy him. Though I intend not here to enter into Conditions of the Covenant, besides Redemption, Deliverance, &c. the other Part in gross, was to destroy all Enemies who had brought Man into, or detained him in Slavery, to make them incapable of any such Attempt for the future, and of disturbing his Enjoyments or Peace. This Covenant is mentioned more clearly, Psal. lxxviii. 10. They have not kept the Covenant of the Aleim. This Act is first mentioned under this Word Deut. xxix. 12. That thou shouldest enter into the Covenant of Jehovah thy Aleim, and into his Oath, which Jehovah thy Aleim maketh with thee this Day : That he may establish thee to Day for a People unto himself, and that he may be Aleim unto thee, as he has said unto thee, and as he has sworn unto thy Fathers, Abraham, Isaac and Jacob. Neither with you only do I make this Covenant and this Oath, &c. Ezek. xvi. 50. Which has despised the Oath in breaking the Covenant : Nevertheless I will remember my

my Covenant with thee in the Days of thy Youth ; and I will establish unto thee an everlasting Covenant. Dan. ix. 11 Therefore *האֵלֶּה* the Curse is poured upon us, and the Oath that is written in the Law of Moses the Servant of the Aleim. 2 Sam. xxiii. 5. Isa. lv. 3. It is called an everlasting Covenant. *Exod.* xxiv. 8. *Zach.* ix. 11. the Blood was called the Blood of the Covenant. *Malac.* ii. 5. My Covenant was with him for Lives and Peace. *Ezek.* xxxvii. 26. A Covenant of Peace. And God is stiled a Keeper of Covenants and Mercy, *Deut.* vii. 8, 9. 1 *Reg.* viii. 23. *Neb.* i. 5. ix. 32. *Psal.* lxxxix. 28. So *Hof.* vi. 7. But they, like *אָדָם* Adam, have transgressed the Covenant. Yet on the Behalf of the People, *Psal.* l. 5. Who cut off my Purifier by Sacrifice, and *Isa.* xlii. 5. xlix. 8. and I will give thee for a Purifier of the People. They swore by *Jehovah* and *Aleim*, joined, or by which was most proper, so by *Aleim* alone. As *Gen.* xxi. 23. 2 *Par.* xxxvi. 13. &c. And when the Distinction of *Jehovah* should be unnecessary, it was prophesied all Men were to swear by the *Aleim*, *Isa.* xlv. 23. lxxv. 16. So, which is most proper, is also joined with *בְּרִית* the Covenant ; so they were with Statutes, Laws, &c. so *Aleim* alone, *Exod.* xviii. 16. The Writing

ting in the two Tables, is *Exod. xxxiv. 29.*
 דברי הברית *The Words of the Purification.*
 They were the Deeds, the Evidence of re-
 newing it, and of what it is by the Word
 אלהים *Aleim*, which contains all the Pro-
 mises and all the Law ; these are the Ar-
 ticles of the Treaty of Lives and Peace,
 the first for Heaven, the second for *Canaan*;
 and when that Covenant was renewed, every
 one was supposed to have *Jekovah* for his
Aleim ; therefore the Articles were almost
 negative. The Breach of every Article
 had its Atonement or Punishment appoint-
 ed, but besides that taking other *Aleim* was
 breaking the Peace, and keeping these
Aleim, included all the Conditions on Man's
 Part to be performed by every typical Ac-
 tion in the ceremonial Law instituted at
 the first making of Peace, and the rest of
 the written Law, is but an Explanation of
 these. This was because the Names were
 called *Aleim*, which were not of the Es-
 sence-existing who, as they were a Shadow
 of the true *Aleim*, were ordered to support
 Man with Necessaries, and deliver him for
 a proper Time, from temporal Death ;
 and though they could make no Covenant,
 those whom the Heathens and Apostates
 made Priests to them, pretended to make
 Representatives of them, to go before the
 People,

People, and to make Covenants with the People on their Behalf. And the People joined in those Covenants, swore by them, &c. So *Exod.* xxxii. 1. *Up, make us Aleim which shall go before us.* Ver. 4. *These be thy Aleim, O Israel, which brought thee up out of the Land of Egypt.* So there were Laws in Opposition, *Exod.* xxiii. 32. xxxiv. 15. *Deut.* vii. 2. *Thou shalt תכרת cut off no Purifier with them, nor לאלהיהם to their Aleim.* *Jos.* xxiii. 7. *Neither Commemorate in the Name of their Aleim; nor swear by, nor serve them.* But presently after, some of the People broke these Laws, and so the Covenant with *Jehovah Aleim*, and had a Temple, *Jud.* ix. 46. *אל ברית.* *History of Heathen Gods*, p. 97. *Jupiter* was named at *Rome*, *Sponsor Fidius*, *Zeus ορκίος*, *Jupiter Fæderator*, (Confederate) *Thucyd.* "Adjure or swear by Heaven, or *Ouranos Orph.*" C. *אלה* p. 121. *Arab.* — *Act.* 2. "An Idol and false God. *S. Col.* Idols, which in Contempt, in the feminine Gender as among the *Rabbins* the feigned Deities, are called אלוהות 3. a *Serpent.* 4. The Moon horned, and the Sun, the *Arabians* worshipped each for a God—*Allabath*, a proper Name as it were of the Sun, because it is not restrained by an Article. 2. The Name of a Place in *Mesopotamia*—אלהים God, but it is used

only in a Prayer where God is invoked, *Psal. xliii. 1. 19. Oh God. Cor. Sur. xxii. 26.* So *Judg. viii. 33. As soon as Gideon was dead, the Children of Israel turned again, and went a Whoring after Baalim, and set up Baal Berith for (to the Use of) Aleim.* Whether *Baal* be taken here as Lord, and so be the same as *Al*, or only for the Spirit, one of the three, and *Berith* be taken as a Name for *Al*, and include the three in *Al*, the Irradiator, Matters not much. And they not only made *Baal* a Maker of a Covenant with them, which I suppose was the same as God made first about Day and Night with *Noah*; for I think he only established or renewed the Covenant: *Baal* could perform no other, nor that neither, without God's Leave. But they made him the Witness, and the Avenger of those who were injured by the Breakers of Covenants made among them. *Jer. xii. 16. And it shall come to pass, if they will diligently learn the Ways of my People, to swear by my Name Jehovah liveth, (as they taught my People to swear by Baal) then, &c.* What the *Aleim* bound themselves to perform, mentioned in the Scripture in Generals, or in Particulars, or more particularly what each Person was on his Part to perform towards the Recovery
or

or Restauration of fallen Man, is not intended to be otherwise than occasionally mentioned in this Discourse: Indeed the Engagements in the Covenant seem to be put upon a more affectionate Foot, than that of Kings and their Nations, or Subjects. It is frequently taken from that Covenant made between Husband and Wife. So Mal. ii. 14. *The Wife of thy Covenant.* And Isa. liv. 5. *For thy Maker is thy Husband; (the Lord of Hosts is his Name) and thy Redeemer, the Holy one of Israel, of the Aleim of the whole Earth shall be called.* And thrice literally, *Hosea ii. 16. In that Day, saith Jehovah, thou shalt call me, my Husband; and shall no more call me, my Baal, (or Baalim) and I will take away the Name of Baalim out of thy Mouth; and they shall no more commemorate in their Name—I will betroth thee unto me for ever, yea, I will betroth thee unto me in Righteousness and in Judgment, and loving Kindness, and in Mercies. I will even betroth thee unto me in Faithfulness, and thou shalt know Jehovah.* The Church is treated as a Spouse, and the Believers as Children. So the Nations or Cities who have been Breakers of the Covenant, are but seldom called Rebels, but frequently Fornicators, and the Act going a whoring after later

Aleim. As Terms of Love are used between the Spouse and the Church, so they use such Words for the false *Aleim*, and the Representations of them, as חַנּוּךְ—יָדָד—מִדָּבָר—מִדָּבָר Lovers, &c. not what one fears or serves, but what one admires, loves and desires. Though 1 Par. xvi. 26. *Psal.* xcvi. 5. *All the Aleim of the Nations are אֱלֹהִים*, but Jehovah made the Heavens (the Names). Though the Heavens were framed to shew the Trinity, and did shew it before the Fall, perhaps, because that was foreknown, and they made to serve for that End after; and though it may be said, if Mankind had not fallen, so that there had been no Occasion for this latter Part of the Covenant, and for our Redemption, but that we had had no other Concern with God, but to obey his Laws as King, we had had no Occasion to enquire into the Personality of God; nor had it been of any Use to us, to have known it; but it does not yet appear, by any Thing of human Writing, which I have seen, that the Trinity were not concerned in the first Part of the Covenant, nor whether the Trinity as such, might not be offended in Man's Fall; but if not, now, the Case is far otherwise. It was immediately necessary after the Fall, both to exhibit the Trinity, and

and the Man taken into it, because that was then the Means and Manner of our Salvation. So the Man that wishes there should be no God, or no future State, is less our Enemy, than he that wishes there should be no *Aleim*; so takes away the Dignity of *Christ*, and his Abilities to procure Salvation. What Reason the *Jews* had to construe this *Judges*, is not now difficult to guess, perhaps others have followed them from *Exod.* xxi. 6. *Then his Master shall bring him unto the Aleim.* To make a Man who was willing, and his Posterity, Slaves for ever, was not to be transacted before the Judges, who had Power in case of Crimes, to determine the Life of a Man. This had further Consequences, the Words may very well bear, that it was to be done at the Tabernacle; but if it must be before Men, it must be before him from Time to Time, who had covenanted, and sworn to protect and deliver his People; and if they were Kings, they would not have much Trouble on that Account. xxii. 8. *Thou shalt not* ללך *revile the Aleim.* Psal. xcvi. 7. *worship him all ye Aleim.* ver. 9. *for thou Jehovah art exalted far above all Aleim.* Psal. lxxxii. 2. *I have said ye are Aleim.* There are Judges among Men, and there is a proper

Word for such Judges, because they act distinctly, at several Times, and in several Places. But the Act of executing Judgment, is a Branch of Government, and is a single Act. Several Persons may judge at once in one Thing, and there had been no Occasion to have shewed the Personality for that ; the Action is ascribed in common to *Jehovah*, to *Al*, and to *Aleim* ; though there may be Reasons why each at each Place is inserted, and where the Word Judge is joined, 'tis always משפט singular. And *Isa.* xxx. 18. it is joined to *Jehovah* and *Aleim* together. *Psal.* 1. 6. *And the Heavens shall declare his Righteousness, for the Aleim is Judge himself ; Selah.* *Psal.* vii. 12. *The Aleim a just Judge.* And as one or more might rule or judge, so one or more might have made a Covenant by Oath ; and if there had been several Parts for each to act in that Covenant, there had been no Occasion to have mentioned the Personality, or used a plural Word, or as there is several Times plural Words of Distinction joined with it. *Glassius* 663. " Where the Unity of the Essence is pointed out by a Noun singular, there the Plurality of the Persons is indicated by a Participle plural. But if a Verb plural be joined to the Noun אלהים, *Gen.* xi. 13. xxxv. 7. 1 *Sam.* vii. 23. also an Adjective-

jective or a Participle plural, Deut. v. 26. Jos. xxiv. 19. Psal. lviii. 12. Jer. x. 10. xxiii. 36, &c." The Conditions of this Covenant makes it necessary to express the Persons; nay, both before and at the Manifestation, to distinguish them; because each was to act his proper Part. For the Reasons aforesaid in the first Chapter of *Genesis*, it is writ only *Aleim*; in the second Chapter, Ver. 4. *Jehovah Aleim*. The first to shew that those who were our *Aleim*, were the Creators and Formers of the *Aleim* in the Heavens; and after that they were formed, to shew that it was the *Aleim* of the Essence-existing, and not those created and supported, which created and formed Man. Yet using singular Words with a plural Name, where it is possible, expresses the Unity, the Concurrence in the Act, and does not destroy the Persons; a Perfection which can attend no other Persons, at least in this System, since the Fall. And it was certainly proper to insert the Persons at the Creation, otherwise, if that Word had been singular, and all the Words plural ever after, that would have been a Foundation for a Pretence of Superiority. As the whole and every Part is infallibly true, and writ in the highest Degree of Wisdom and Perfection, the Discovery of
the

the Trinity was of Necessity when that great Mystery of the Redemption of Man was made known, and wherever there are Hints of that in the Old Testament, there may be some Hints of the Share each Person was to have in it. But there was no Occasion for Distinction of Persons, or distinct Shares of Operation, in the Creation; it was one entire Act: And the Ability, *viz.* Motion, which was given, was by one entire Act. And the Formation was performed by that Spirit which was a Part of the material Creation. That which was made for Man, and Man himself, while perfect, was the equal Work of the *Aleim*, or of all the three Persons. His Fall occasioned the Necessity of Redemption, and of the separate Offices of the three Persons in that Work. Those who make the Son the Creator, the sole Operator in Matter, represent him as inferior; those who make him Joint-operator, make him one of the *Aleim*, and equal; when St. *John* sets forth the Essence-existing, or Divinity of the Son or *Messiah*, he does not make him the Operator; but says, in express Words, *With him all Things were made.* And that it might not be left to the Uncertainty of a Preposition, *And without him nothing was made which was made.* There

There was no other Way in this Revelation, to describe his Essence. St. *John* had the same Task which *Moses* had; *Moses* shew'd that that Being which created Matter, was to be worshipped; and St. *John* shews that the *Messiah* was joint, or a Person of that Essence which created Matter. *Christ* says, *Ye believe in God, believe also in me*: Ye believe that God created the World and Man, believe that I am a Person in that Essence which created the World and Man. And now when the Meaning of the Names is known, so those Names, whether one or more, without or with Attributes, appear in each Place evidently proper to be used for the Person or Persons who speak, the Person or Persons spoke to, the Occasion, Subject, Time, and all Circumstances; and so will the moral Names or Attributes appear to be, when they are explained. So now, when the Contest between the Parties for the Essence-existing on one Side, and the Substance of the Heavens on the other, and for the *Aleim* of the Essence-existing, and the *Aleim* of the Substance of the Heavens, is evidently shewed, it will appear that these Names used for those Distinctions, are properly placed, &c. As they used *Jah*, *Jehovah*, *Al*, *Melak*, always singular, because the Essence, Sovereignty, Providence, is
on

one, and the Administration, where it is not by Covenant limited or divided, is one, so they not only use the *Aleim* plural (of those sent perhaps two of the whole three) but they use each of those singular Names with a Word or Words of Attribute, Occconomy, or emblematically, &c. which shew that it is used for a Person, and distinguishes which Person, and together, expresses that he is of the Essence, has Sovereignty in himself, or &c. And though the whole Essence be concerned, yet that Person in that Act immediately. Where one small Family was carried into Desarts among Strangers, and into peopled Kingdoms, and had no other Assistance, *Al-Shadi* was a very proper Name ; where an Appeal is made, as *Jos. xxii. 22.* lest there should be any Doubt, all the three Names are used, *Al, Aleim, Jehovah*, and to strengthen it, repeated. So in Invocation, or where there are Laws, Threatnings, or Acts of ordinary Providence or Rule, and Promises or Acts concerning the Covenant for the Salvation of Man, and Preservation of the *Jews* to that End, intermixed, those singular and plural, are frequently used together ; as they always are, where each had their Rival, and where it was necessary to express that the *Aleim* were of the
Essence,

Essence, had the Power in them, or &c. And this Usage proves what is contended for ; and thus in every Respect the Heathens used Words for their Substance, and, as they call them, Persons, and something more.

As it is necessary to shew the Words of the Prophets, it may not be improper to shew the Thoughts and Usage of some of the different Branches of Mankind concerning these Words, particularly the *Aleim*, to which others may add or improve hereafter.

I do not find that there ever was any Attempt made to set up any false God, except the Heavens ; nor do I find that there ever was any Attempt to make any Representation of *Jab*, or *Jehovah*, or, &c. except of the *Aleim*, or *Al*.

The People of each Nation had their *Aleim*. Judg. iii. 5, 6. Canaanites, Hittites, and Amorites, and Perezites, and Hivites, and Jebusites, — and served their *Aleim*. 2 Sam. vii. 23. *Whom the Aleim went to redeem — from Egypt, from the Nations and their Aleim*. Isa. xxxvii. 12. *Have the Aleim of the Nations delivered them, — Gozan — Haran — Rezeph — Eden — So the Aleim of Israel*, 1 Sam. xvii. 46. *Aleim of Egypt*, Exod. xii. 12. Numb.

Numb. xxxiii. 4. *Aleim* of the *Amorites*,
 Judg. vi. 10. *Aleim* of the *Zidonians*,
Moabites, and Children of *Ammon*, 1
Kings xi. 33. the *Aleim* of the *Philistines*,
 1 Sam. v. 7. Every Nation made *Aleim* of
 their own, — *Babylon* — *Cuth* — *Hamath* —
Avites — *Separvites*. 2 *Kings* xvii. 29.
 xviii. 34, 35. Isa. xxxvi. 19. Nay,
 almost every City had their *Aleim*.
 In *Sion*. Psal. lxxxiv. 8. cxlvii. 12. *Ale-*
im of *Edom*, or the Children of *Seir*.
 2 Par. xxv. 1, 20. *Aleim* of *Damaf-*
cus, xxvii. 23. Sometimes the *Aleim* of
 the Family in a single House, as *Judg.*
 xvii. 5. So they have the Words, *my*, *thy*,
our, *their*, joined.

This Word is applied to the Persons in
 the Essence-existing, in a vast Number of
 Places; to the Person *Al*, Gen. xlvi. 3.
Psal. lxxxiv. 8. to *Melak*, *Psal.* xlv. 5.
 xlvii. 8. lxxiv. 12. lxxxiv. 4. cxlv. 1. and
 as they acted jointly to that one, or two,
 which is employed. *Judg.* vi. 20. xiii. 6.
 1 Par. xxi. 15. 2 Par. xxxvi. 16.

The *Aleim* of the Essence-existing are
 said to be the living *Aleim*; the true *Ale-*
im; the most high *Aleim*; the only *Ale-*
im. It is said that there are none o-
 ther, none besides. They are said to have
 created the Heavens and the Earth; to be
 the

the *Aleim* of Jacob's Father. Gen. xlv. 3. The *Aleim* of your Fathers, the *Aleim* of Abraham, the *Aleim* of Isaac, and the *Aleim* of Jacob. Exod. iii. 15. — This is my Name for ever, this is my Memorial throughout all Generations. (This was in Distinction to all who had any Pretensions to the Birth of the Messiah, because he had conferred that Honour by Oath upon this Line, exclusive. But if no others had worshipped him, surely in the Sense we take God, he had still been the God of all Men.) These *Aleim* are said to have sworn, to have made a Covenant, to have redeemed. It was expected from these true *Aleim*, that they should perform their Part of the Covenant; that as a Type or Earnest, they were to go before the People to deliver them from their Enemies and their *Aleim*, 2 Sam. vii. 23. And that they were to redeem Man from the Captivity of his spiritual Enemy, from the Penalties of the Forfeiture; for which Love, Praise, Homage, Worship, Service, Sacrifice, &c. were to be paid to them. To this End, they were to know, and remember, and believe in the *Aleim*; that Knowledge, Regard, and Confidence, was Life; and Ignorance, Neglect or forgetting of them, was

was Death, and cursing them was unpardonable. Psal. ix. 17. *The Wicked shall be turned into Hell, and all the People that forget the Aleim.* So Jer. iii. 21. — *They have forgotten Jehovah their Aleim.* So Hof. xiii. 4. *Thou shalt know no Aleim but me : There is no Saviour besides me.* Psal. lxxviii. 22. *They believed not in the Aleim, and trusted not in his Salvation.* Lev. xxiv. 15. *Who-soever curseth his Aleim, shall bear his Sin.*

This Word was carried down to those who were appointed by the Word of God either particularly, or generally, as an Order of Princes or Kings, &c. who were sworn to lead, protect, or deliver, in a lower Sense, and are taken for such in the following Texts ; but several of them are misconstrued. Exod. xxi. 6. xxii. 8, 9, 28. 1. Sam. ii. 25. Psal. lxxxii. 6. (included xcvi. 7.) cxxxviii. 1. John x. 34, 35, 36. But it seems as if it was applied only to those in the Covenant, and had sworn as Kings, or &c. because other Nations had Kings, &c. Isa. xxxi. 3. *The Egyptians are Men and not Aleim.*

The Word is applied to the Trinity in the Matter of the Heavens, by the Name of Baal, Judg. viii. 33. by the Name of Hastereth,

Hastereth, 1 Kings xi. 33. by the Name of *Chemosh*, Judg. xi. 24. 1 Kings xi. 33. by the Name of *Milcom*; 1 Kings xi. 33. by the Name of *Baalzebub*, 2 Kings i. 2. by the Name of *Succoth Benoth*, *Nergal*, *Asbima*, *Nibhaz*, *Tartack*, *Adrameleck*, *Anameleck*, xviii. 29. by the Name of *Nisroch*, xix. 37.

This Word is applied to Creatures, or Images of them, or of some of their Parts; I think I may say chiefly taken from the Representation of those in the *Cherubim*, with some Representations of the Conditions or Motions in the Heavens; as *Exod.* xxxii. 4, the *Calf*; *Judg.* xvi. 23. *Dagon*; *Deut.* xxxii. 17. *Goats*; *Ezek.* xvi. 17. *Thou madest to thyself Images*, (of Men) (*Marg.* of a Male.) And the rest are expressed by other Words, which imply this.

These Images were made *Exod.* xx. 23. of Gold or Silver; *Isa.* xlii. 17. molten and carved; *Deut.* xxxiii. 36. of Wood or Stone; *Isa.* xxi. 9. graved. They were among other Uses, to be carried before them, and, as they supposed, to deliver them from their Enemies, to raise Fruits, Water, &c. to deliver them from Death. And the Jews were forbid, *Lev.* xxvi. 1. *Ye shall*

make you no Idols nor graven Image, neither rear you up a standing Image, neither shall ye set up any Image of Stone in your Land, to bow down unto it: For (because) I the Essence-existing am your Aleim, Deut. v. 8. Ibid. — And I the Essence-existing, thy Aleim, am jealous Aleim — Of these some might be intended to be Representations of the true Aleim, but unlawfully or falsely represented. Judg. xvii. 5. Exod. xxxii. 1. 4. 23, 31. 1 Kings xii. 28. — Of some of these who made false Representations, it is said, 2 Kings xvii. 29. Howbeit, every Nation made Aleim of their own, &c. — Ver. 33. They feared Jehovah, and served their own Aleim, after the Manner of the Nations. So Zeph. i. 5. That swear by Jehovah, and swear by Malcham (their King.)

So in Opposition to the *Aleim* of the Essence-existing, to the *Aleim* of *Israel*, as *Exod. xx. 2. &c.* they are called the *Aleim* of others, *Deut. xi. 28. xiii. 2, 13. xxix. 26. Jer. vii. 9.* of Strangers, of the People, of the Nations or Gentiles, new, changeable, *Judg. v. 8.* later, vain. *1 Chron. xvi. 26. Psal. xcvi. 5.* which they, the *Israelites*, knew not. *Deut. xxxii. 17. no Aleim. 2 Chron. xiii. 9. Isa.*

Isa. xxxvii. 19. *Jer.* ii. 11. xvi. 20.
2 Kings xix. 18. *Jer.* v. 7.

Therefore the *Israelites* were commanded, *Exod.* xxxiv. 17. not to make any molten *Aleim*; *Ibid.* xxiii. 13. not to make any Mention of those *Aleim* chosen or made by others; *ver.* 32. not to make any Covenant with them; *ver.* 24. not to bow down to them; *Ibid.* xxxiv. 14. not to worship them; xxiii. 24, 33. not to serve them; xxii. 20. not to sacrifice to them. — But on the contrary, *Deut.* vii. 25. *The graven Images of their Aleim shall ye burn with Fire*; xii. 3. *Ye shall utterly destroy all the Places wherein the Nations which ye shall possess served their Aleim — You shall overthrow their Altars, and break their Pillars, and burn their Groves with Fire: And you shall hew down the graven Images of their Aleim, and destroy the Names of them out of that Place.*

As the first Business of all the Dispensations to the *Jews*, was to make them know that there was an Essence-existing superior to the Substance of the Heavens, the next, and as the Case stood between God and Man, the chief one, because the first would avail nothing, was to shew

them, make them know, or believe, that
 there were *Aleim*, and that the *Aleim* were
 of the Essence-existing, and that there
 were no other *Aleim*, in the highest Sense,
 such as had covenanted, and sworn to re-
 trieve Man, but these. *Exod. xxix. 45.*
And I will dwell amongst the Children of
Israel, and will be Aleim to them; and they
shall know that I am Jehovah their Aleim,
that brought them forth out of the Land of
Egypt, that I may dwell among them: I
am Jehovah their Aleim, Lev. xxvi. 12.
2 Cor. vi. 16. So Deut. iv. 35. Unto thee
it was shewed, that thou mightest know that
Jehovah is Aleim; there is none else besides
him: out of Heaven, he made thee to hear his
Voice that he might instruct thee; and upon
Earth he shewed thee his great Fire, and
thou heardst his Words out of the Midst of the
Fire. Ve. 39. Know therefore this Day,
and consider in thine Heart, that Jehovah he
is Aleim, in Heaven above and upon the
Earth beneath; there is none else. vi. 24.
to fear Jehovah our Aleim, for our Good al-
ways. vii. 9. Know therefore that Jehovah
thy Aleim, he is Aleim, the faithful Al,
which keepeth Covenant and Mercy with
them that love him. 1 Sam. xviii. 46. That
all the Earth may know that w there are
Aleim

Aleim (that the Aleim are) in Israel. 1 Kings xviii. 36. This Day let it be known that thou art Aleim in Israel. 2 Kings xix. 19. That all the Kingdoms of the Earth may know that thou art Jehovah the Aleim, thou only. 1 Chron. xxviii. 9. Know the Aleim of thy Father, and serve him with a perfect Heart. Psal. xlv. 11. Know that I am the Aleim. lix. 14. Shall know that the Aleim rule in Jacob. lxxvi. 2. In Judah is the Aleim known; his Name great in Israel. c. 3. Ezek. xxviii. 24, 26. Know that Jehovah he is the Aleim. Prov. ii. 5. And thou shalt find the Knowledge of the Aleim. Isai. xlv. 14. Only in thee is Al, and there are no Aleim besides. Ver. 21. I am Jehovah and there are no Aleim besides me. Al that justifies, and besides me there is no Saviour. Look unto me, and be saved, all the Ends of the Earth: For I am Al, and there is none other. Hof. iv. 1. Hear the Word of Jehovah, ye Children of Israel; for Jehovah hath a Controversy with the Inhabitants of the Land, because there is no Truth, nor Mercy; neither Knowledge of the Aleim in the Land. xiii. 4. Thou shalt know no Aleim but me; for there is no Saviour besides me.

The next great Concern of the People, was express'd by the Word *שׁוּב*,
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which we render *Seek*; they were to apply to the *Aleim*, which implies, that they expected Deliverance from the *Aleim*. Deut. iv. 29. *But if from thence thou shalt seek Jehovah thy Aleim, thou shalt find him, if thou seek him with all thy Heart, and with all thy Soul.* 1 Chron. xvi. 11. *Seek Jehovah, and his Strength; seek his Face continually.* 2 Chron. xi. 16. —Such as set their Hearts to seek Jehovah Aleim of Israel, came to Jerusalem to sacrifice to Jehovah Aleim of their Fathers. xv. 12. *And they entered into a Covenant לדרוש to seek the Jehovah Aleim of their Fathers with all their Heart, and with all their Soul, that whosoever would not seek to Jehovah the Aleim of Israel, should be put to death. And they sware—and all Judah rejoiced at the Oath, for they had sworn with all their Heart, and בקשה sought him with their whole Desire, and he was found of them.* xxx. 19. *That prepareth his Heart to seek the Aleim, the Essence-existing, the Aleim of his Fathers.* Isa. lxxv. 1. *I am sought of them that asked not for me: I am found of them that sought me not.* Jer. l. 4. *In those Days, and in that Time, saith Jehovah, the Children of Israel shall come, they, and the Children of Judah together, going and weeping: They shall*

shall go and seek the Essence-existing their Aleim. Hof. iii. 5. Afterwards shall the Children of Israel return and seek Jehovah their Aleim, and David their King. Amos v. 4. Seek ye me, and ye shall live. But seek not Bethel, &c. Mal. ii. 15. That ye might seek the Seed of the Aleim. iii. 1. יהוה, The Lord whom ye seek, shall suddenly come to his Temple; even the Messenger of the Covenant, whom ye delight in.

So at making the Law, to distinguish these Aleim from Vice-Aleim, and this Jehovah from the Substance of the Heaven, which is but the Shadow of that, and to prevent any Share of the Love or Service to be paid to the Vice-ones, God says, Deut. vi. 4. Hear, O Israel, Jehovah our Aleim is one Jehovah. 2 Sam. vii. 28. And now Adoni of the Essence-existing, thou thyself art of the Aleim, and thy Words shall be Truth. With a Comparison, Psal. lxxxvi. 8. There is none like thee among the Aleim, O Lord, neither the like of thy Works; all Nations whom thou hast made shall come and worship before thee, Adoni, and glorify thy Name; for thou art great and dost wondrous Things: Thou art Aleim alone; teach me Jehovah. 2 Kings xix. 19. Thou Jehovah the Aleim, thou alone. Deut. x. 17. For Jehovah your Aleim is Aleim

of Aleim. Psal. cxxxviii. 1. *Before the Aleim will I sing unto thee—* Ver. 4. *Shall praise thee Jehovah.* By way of Promise and Prophecy, Jer. xxxi. 1. *Saith Jehovah, I will be Aleim.* So Isa. xl. 28. *The everlasting Aleim.* To distinguish this Part of the Covenant from that which preceded it, and to shew in what this consisted, Hof. vi. 6. *for I will have Mercy and not Sacrifice, the Knowledge of the Aleim rather than Burnt Offerings.* So expressing the Essence and these Aleim by their Type, 2 Chron. xx. 6. *Jehovah—the Aleim in שמ״ם the Heavens, (the Names.)* Ibid. xxxvi. 23. Ezra i. 2. Neh. i. 4. 5. *Jehovah Aleim הש״ם of the Names.* Jon. i. 9. *Jehovah Aleim, of the Names.* As his Property, Deut. x. 14. *Behold ליהוה to Jehovah thy Aleim are the Names, and the Names of the Names.* But to distinguish these from their Types, and at the same time to ascertain the Personality, as there has been shewed that there is Life in Jehovah, so there is Life and Lives in the Aleim; nay in them, it is the Livers, the Givers of Life by Creation, Formation, &c. Deut. v. 26. *Heard the Voice of the Aleim חיים (the Livers) the living Ones, speaking out of the Fire.* 1 Sam. xvii. 26. *That he should defy the Armies of the Aleim who live.* Jer. x.

10. But *Jehovah the Aleim who live.* Ib. xxiii. 36. *The Words of the Aleim who live; of Jehovah of Hosts our Aleim.* So in further Distinction, where *Aleim* is not only join'd with *Jehovah*, but with *Jehovah* and *Al* the Irradiator, the Light, one of the Conditions of the Circulator, Heaven the Substance of the three Names, Fire, Light, Spirit, which the Heathens call'd also *Aleim*. *Jos. xxii. 22.* the אל Irradiator *Aleim Jehovah*, אל the Irradiator *Aleim Jehovah* himself. 1. 1. אל the Irradiator *Aleim Jehovah*. So the same Attribute, and of the same Number, is given to אל as to *Jehovah*. *Jos. iii. 10.* That אל the Irradiator יה the Life is among you. *Psal. xlii. 3.* My Soul thirsteth after the Aleim, אל after the Irradiator יה the Life. *Dan. vi. 25.* Then King Darius—because he is the אלהא, the יהא living, and stedfast for ever. So *Jehovah* and *Al* are the same, and have all the Attributes in common. *Deut. xxxii. 3.* For I will call upon the Name *Jehovah*; ascribe ye Greatness to our *Aleim*. He is the Rock, his Work is perfect, for all his Ways are Judgment. אל a God of Truth, and without Iniquity; just and right is he; —is not he thy Father? And there is a Curse upon those who by swearing attributed

tributed Life to other *Aleim*. Amos viii. 14. *That swear by אשמה the Sin of Samaria; and say, thy Aleim live, O Dan; and the Way of Beersheba liveth; even they shall fall, and never rise up again. Christ takes this Attribute, John xiv. 19. Because I live, ye shall live also.*

As the Heavens the *Aleim*, and the Object of the Worship of the Heathens, were but Shadows, and *Jehovah Aleim* the Truth, in respect of this Oath, from whence the true *Aleim* take their Name, they are not only said to be Keeper of Covenants, but an *Aleim* of Truth. Isa. lxxv. 16. *He that bleisseth himself in the Earth; shall bless himself in the Aleim אמת of Truth, (the Truth) and he who swears in the Earth shall swear by the Aleim (of) the Truth.* As the Performance of the Oath of the *Aleim* was the chief Affair between God and Man, and Man's Happiness wholly depended upon that, all other Appointments in general were but Shadows, and many of them Shadows of this. 2 Chron. xv. 3. *Now for a long Season Israel has been without the Aleim, the Truth.* Jer. x. 10. *And Jehovah the Aleim, he is the Truth,* Psal. xxxi. 6. *Thou hast redeemed me, Jehovah the Al, the Truth,* lxxix. 14. *In an acceptable Time, O Aleim,*

Aleim, in the Multitude of thy Mercy, hear me ; in the Truth of thy Salvation. It is said *Christ* came to bear Witness of the Truth ; and as he was the Person who had the greatest Share in accomplishing it, he was the Truth : The Gospel, &c. is the Manifestation of the Truth. He who believes not this, makes the *Aleim* Liars.

But to put the Matter out of doubt, what it was that the Word *Aleim* expresses, what it was that *Moses* alone, and *Moses* and the *Israelites* saw, when it is said they saw the *Aleim*, *Ezekiel* has, by a Description of the Emblem, in clear Words fully shewed, Cap. i. ver. i. *The Heavens* (the Names) *were open'd ; and* אראו I saw כראות, (the Instruments) the Objects of Vision, the *Aleim*. And Cap. i. and Cap. x. under the Names of living Creatures and *Cherubims*, and says, x. 20. *This is the living Creature which I saw* תחת under (M. "for, instead of, in the place of,") the *Aleim* of *Israel* ; which will be described under the Head of *Cherubims*, which *St. Paul* calls, *Hebrews* ix. 5. the *Cherubims* of *Glory*. If this was a Representation of the *Aleim*, then it must be construed for Example, *Isa.* xxxviii. 16. *Jehovah of Hosts, the Aleim of Israel,* ישב הכרובים inhabiting

habiting the Cherubim, *thou art the Aleim,*
thou only of all the Kingdoms of the Earth,

C H A P. IX.

נָזַר or נֶזֶר

AS one of *Christ's* Names was predicted to be a *Nazarene*, and that accomplished by his being conceived, and dwelling in a Town called *Nazareth*, *Matt. ii. 23. Acts xxiv. 5.* and as the *Hebrew* hath two Letters נ and ז which may either of them sound the *Greek* ζ; and as the Name formed with the נ one of those Letters is nearly related to the true Signification, which I have given to אלה, I shall insert both. C. Tom. 6. "*Nazarete*, Separated, or crowned, or sanctified, —or with ז, Keeper, or Flower, or Shoot." The *Chaldee Jews* have writ *Nazareth* with a ז, but that with me is so far from being Evidence, that it inclines me the contrary Way; but from thence some Interpreters have attempted to fix it upon a Word where *Jehovah* proclaims his Names, *Exod. xxxiv. 6. viz. נָזַר*, and have made it *Keeping*, as they have made it a Participle: Others fix it upon a Word with the same Letters, *Isa. xi. 1. נָזַר* a *Scyon*

Scyon or Shoot. The Name may be taken from an Order of People who were separated by Vow from the Word נזיר mentioned *Gen.* xlix. 26. *Num.* vi. 6. *Jud.* xiii. 5. 6. *1 Sam.* i. 11. The Laws about that Vow are expressed, but the Reasons for the Origin of that Order by Vow, has not that I know, been cleared, and would take too much Compass to attempt here.

C H A P. X.

מלאך

AS one or several of the Persons of the *Aleim* are frequently called by the Name מלאך, I am to shew the Meaning and Usage of that Word. The Word is applied to any Thing inanimate or animate which is employ'd in any Business. They have generally join'd *Sent* with it, implying that one or a Thing employ'd is to be sent: but that is not always in the Idea. The Word has generally been construed *Angel*: It has no Relation or Limitation to Spirits, or to the Essence, or Species of Spirits who enjoy the beatifick Vision; but it is used for any Thing or Person employ'd, from the Matter of the Heavens to Man, to Spirits, including some of

of the Persons in the Essence-existing, some of those *Aleim*. Glaffius, p. 1205. "Some think, that the Ministers of the divine Word are metaphysically called Angels; with respect to these: *Jud.* ii. 1. *Hag.* i. 13. *Mal.* ii. 7. *C.* iii. 1. *Matt.* xi. 10. *Mark* i. 2. *Luke* vii. 27. *1 Cor.* xi. 10. *Rev.* i. 20. *C.* ii. 1, 8, 12, 18. *C.* iii. 1, 7, 14: and hence they carry the Analogy from the holy Angels of God to the Prophets and Preachers of the heavenly Word. But since the *Hebrew* Name מלאך and the *Greek* ἄγγελος *Angelos*, is indifferent and common, denoting any Messenger or Legate; it is better to understand this Name as properly used for the Ministers of the Word. *Hag.* i. 11: a Noun of the same Signification is added, Then spake Haggai מלאך the Angel or Messenger of Jehovah במלאכות in the Message (Affairs) of Jehovah unto the People. *Drusus*, B. 10. *præter*, p. 403: cites *Rab. Kimchi*, making two kinds of Angels, &c. *Gyraldus* of the Gods of the Gentiles, p. 419." cited in the second Part of *Moses's Principia*, p. 105. "The Name of Angels is common to the *Greeks* and *Latins*; the *Hebrews* call them *Malachim*. *Philo* thought the Angels of the *Hebrews* were the Demons of the *Gentiles*.
Spencer

Spencer de Leg. Heb. p. 898. cited p. ibid. Origen against Celsus, B. 5. and Grotius in his Annot. on Mat. i. 20. The Hebrews call those Spirits who are employed between God the Maker of all things and Men sometimes אלהים, sometimes מלאכים; the first in Greek is Θεός; the other signifies Angel; and Pythagoras took the same Names, &c." Psal. viii. 6. *Thou hast made him (the Son of אדם Adam) a little lower מאלהים than the Aleim. Heb. ii. 7. Thou madest him a little lower than the ἄγγελοι Angels, (the Aleim.)* I have shewed above, that the antient Heathens called the Fire, Light, Spirit, *Aleim*, that the Greeks called these *Aleim*, *Angels*, and worshipped them. Indeed their Angels, the Powers of these Conditions of the Air, were always employed; and they suspend or deliver from temporal Death; the Chief or the Leader, leads us out of Darknes into Light, &c. but cannot bind themselves by Oath, so are not *Aleim*. St. Paul, after he had told the *Colossians*, ii. 14. that *Christ* had overcome and spoiled τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, *Principalities and Powers*, he warns them against this Crime, ii. 18. *Let no Man beguile you of your Reward in a voluntary Humility, and worshipping of Angels.*

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*Angel Jehovah answered and said, Jehovah of Hosts — then Jehovah answered אֶת־מַלְאָךְ to (the Substance of) the Angel that talked with me. The Greeks use the Word ἄγγελος Angel, for the Persons the *Alcims*, and for created Spirits employed. *Exod. iii. 2. Acts vii. 30. And the Angel Jehovah appeared unto him in a Flame of Fire, out of the Midst of the Bush. Acts vii. 35. By the Hands of the Angel which appeared to him in the Bush. Ver. 38. With the Angel which spake to him in Mount Sinai. For more than one, Ver. 53. Who have received the Law by the Disposition of Angels. Gal. iii. 19. And it was ordained by Angels in the Hand of a Mediator. So in Distinction to created Angels, Heb. ii. 16. He took not on him the Nature of Angels.**

Though the Heathens had but one Substance for their God, yet this, by the Mechanism in it, which was chiefly contrived for the Benefit of Man, yet in the Hand of God, was by them divided into Attributes or Powers; those which were most beneficial, did Good, or, as they thought, rewarded Good, were called by the apostate *Hebrews* שְׂרִים by the *Greeks* *Angels*: But such Sorts of Powers in the Air, as did Evil, were malignant, or were looked

looked upon as Instruments of Vengeance, by Blasting, Lightning, Tempests, Pestilence, &c. were call'd in *Hebrew* שְׁעִירִים in *Greek* δαίμονες *Demons*. From whence arose that stupid Story of two Origins, or two Sorts of Natures in the Deity, good and evil; and from thence the Names have pass'd to spiritual Instruments of Good or Evil. The Name of those Powers of the Air which did Good, ἄγγελοι, generally to those spiritual Agents who are employ'd in doing Good; and the Name of the Powers of the Air, which did, or could do Hurt, δαίμονες, are pass'd to those spiritual Agents who employ themselves, as far as they are suffered, to do Evil; and the Devil had all his other Names of Adversary, Seducer, Deceiver, Lyar, &c. from these Powers which he induced Man, even at first, to serve. I think they had Altars to their Demons, as well as to their Angels; and the *Latins*, and it is like other late Nations, subdivided them into lower Ranks, into Sexes &c. even as low as that of an Echo. I have in the Introduction shew'd the Derivation of the Word *God*, and as שֶׁ is joined with אֱלֹהִים and always singular, I take it to be compounded of שֶׁ and אֱלֹהִים; if it had been of the Word אֱלֹהִים it must have been plural, that is,

from שר, and though they have made it Devils, the Verb is *to pour forth*, the Substantive *the Pourers forth*; and so is used for Breasts, the Givers of Food. Hence we see abundance of the Representations of the Heathen Gods, or, as they call'd them, Goddeses, with vast Numbers of large Breasts; hence *multa Mammia*, &c. S. P. 2858. שר Gen. xlix. 25. "*Blessings of the Breasts and of the Womb*, where *Kimchi* expounds it primarily of the Heavens and of the Earth, &c." It is but twice us'd as Objects of Worship; Deut. xxxii. 17. *They sacrificed to שרים, who לא אלה have made no Covenant; Aleim whom they knew not: New ones; newly come up; whom your Fathers did not שער fear.* Psal. cvi. 37. *Yea they sacrificed their Sons and their Daughters to שרים Givers of Food.* Whether the Worshipers used this Word, or the sacred Writers use it as a proper expressive, or descriptive Word, is not easy to determine. This Reproach reaches our Pharisees, who are righteous, and need no Redeemer: They sacrifice or pray to שרים for their Bellies &c. not to אלה אלהים for Redemption.

These Powers, from their dreadful Effects, were called in *Hebrew* by the Name

שערם

שערים the Gates, the Places of Judgment and Punishment; Storms, Tempests, Violences in the Air &c. and so, as they thought, Punishers, Destroyers &c. And as the Names of Creatures were adapted to what they represented, either at first, or when they were made Representatives, Kids, under this Name with יֵשׁוּד added, or some hairy, rough Creatures, were made Representatives of these Powers with these Effects, as they were, (if these were Kids) of others, by other Names. The Services to these Powers were forbidden, *Lev. xvii.*

7. *And they shall no more offer their Sacrifices to שערים.* The Services to them and their Emblems, were renew'd by *Jeroboam*, 2 Chron. xi. 15. *And he ordained him Priests for the Heights, and for שערים (S. the Vanities) and for the Calves which he had made.* S. T. t. i. chap. 898.

“ In *Plutarch* in the Life of *Galba* Thunders, and Lightnings proceed from the *Demon*. *Bud.* p. 751. — in a certain Place, which at present I cannot call to mind, *Demon* seems to be called, as *Ovid*, *Shades flying about in the Night*, what seems to make for this Exposition is the Signification of Terror, which *Eustatius* gives to the Word *Demon*, p. 705.” How the Goat under this *Hebrew* Name was instituted

by Lot to be sacrificed, and another by another Name, by Lot became the Scape-Goat, I hope some will shew : How of the Representatives of that dreadful Person, consisting of Divinity and Humanity, of יהוה and אדם who is to judge and pass Sentence, one the mortal, was made an Atonement, sacrificed for Offences and Offenders, was put in the Place of those who had offended, and were to have been punished ; how another Representative of him יהוה with immortal אדם by Lot, under the Name עזאזל Goat escaped, *al.* the strong one went off, and carried off the Sins of the People ; and also how this was to take Effect by the Priest's putting his Hand upon the Head of this Emblem, and confessing the Sins of the People. S. 1912.—“ The Gate of Judgment which was next to the Place called *Calvary*, where Offenders, capitally convicted, were brought to suffer. From thence there was an Out-gate towards the West, to *Tyre* and *Sidon*. And without this was *Christ* crucified.” As this was in Practice among Deserters before the Law with the Abuses, and what was right was renewed in the Law, and as the Country where *Esau* lived, was so named, as we have shewed each Country was, from some of these

these Powers, Gen. xxxiii. 16. we shall suppose that this had its Rise with the rest, and that they understood the Emblems. The strange Uses made of this Root, the Greek Word δαίμων, makes me go out of my Way to shew the Usage of it. Acts xvii. 16. Now while Paul waited for them at Athens, his Spirit was stirred in him, when he saw the City κατείδωλον wholly given to Idolatry (full of Idols) Ver. 18. Then certain Philosophers of the Epicureans, and of the Stoicks, encountered him: And some said, What will this Babbler say? Other some, he seemeth to be a Setter forth of ξένων δαιμονίων strange Gods, because he preached unto them Jesus and the Resurrection. Ver. 22. Then Paul — Ye Men of Athens, by all Things I perceive that ye are too superstitious. ὡς δεισιδαίμονες ἐρεῖς Is there any thing appears here but that they were wholly addicted to Idolatry, and paid too much Fear to these δαιμόνια? So in other Words, Gal. iv. 8. But then indeed, not knowing God, ye were Servants to those which by Nature are not Gods; but now, since ye know God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days and Months, and Times and Years.

Scap. στοιχεῖα properly speaking, are the four Elements from whence all Things arise and proceed. The Service the Heathens paid to the Elements of the Air, was attributing to them the giving of Days, Months, Years, and the Benefits thereby, &c. This was not too much Religion; this was no Religion, because they were no Gods, but the Servants of God for Man; and when he pleased, the Punishers or Avengers. And if what they say be true, that the Altar at Athens was built to avert a Pestilence, in that Case, they were to invoke Demons; and it seems they generally sacrificed more out of Fear than Love: As 1 Cor. x. 20. But I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: And I would not that you should have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and of the Table of Devils. S. T. t. i. c. 896. "*Agathodaimonistai*—see Erasmus upon this Word. See also the Proverb—The third Cup to Jove the Saviour. Where from *Athenæus*, he shews that after Supper, and washing of Hands, the Cup of *Jupiter* the Saviour, used to be brought, which was the same with

with that called *i. e.* the Cup of the good Demon, (or as others will have of good Luck) see the same in *Athæneus*, also in *Pollux*, and *Suidas*." I Tim. iv. 1. *Doctrines of Devils*. James iii. 15. *This Wisdom — earthly, sensual, (natural) devilish* Rev. ix. 20. *That they should not worship Devils, Idols of Gold, &c.* The Prophets and Priests who pretended to be inspired by these Powers, from their acting furiously, were called *Demoniacks*; *Baal's* Priests who leaped upon the Altar, and cut themselves were one Sort. So those who were affected by any of these malignant Powers of the Air. This we knew, without being advertized in the News-Papers of the pretended Discoveries of our *Ratcliffs* and *Newtons*. But as the same Name was carried to the fallen Angels, the Devils who possessed and tormented the Heathens, so it expresses them, as *Luke* viii. 29. — *The unclean Spirit* — after δαίμων. And we need not be to seek which it was; the Powers of, or in the Air, could not speak, but the others could, and do many Things which the Air and Man could not do; and they confessed the Divinity of *Christ*, for which these Gentlemen will never forgive them, till, if possible, they.

they have dispossessed Men of the Belief of their Existence. The Word is once applied to the Object of the Religion of either the *Jews* or *Christians*, *Acts* xxv. 19. but it was by a *Roman* Governor to such as himself, who named the *Aleim* of the *Jews*, as they did those Powers, the Objects of the Worship of their own Country; and it is likely thought the little Service they had to those Powers in his own Country, much more the Religion of the *Jews* too much; and says, but had certain Questions against him *περὶ τῆς ἰδίας δεισιδαιμονίας* of their own Superstition, and of one *Jesus* which was dead, whom *Paul* affirmed to be alive.

C H A P. XI.

אֱלֹהִים וְאִישׁ

AS one, or several, or all the Persons of the *Aleim*, are called not only by the Name *אלהים* but also by the Word *איש* or *אנש* I am to shew the Meaning or Usage of that Word. Some make these Words the same, but they are not; indeed *איש* barely, signifies a Person, Creature, or Thing; but *אנש* is more confined to

to Man in this State, or in the State after the Resurrection, or at furthest, to such as assum'd the Appearance of Man, and while they acted some of the Parts of Man; and when any of them changed their Part, their Name is changed. P. p. 83. "It is to be carefully noted according to *R. David*, in his Book of *Roots*, that any Thing is called *איש* a Man, and *אשה* Woman; altho' it may not be comprehended under *אדם* human Nature, as it is said of the Cherubim, &c." So *איש* is not a Word which distinguishes the Essence, as *אדם*; it is distinguished by masculine and feminine, seldom varied from singular to plural; because it is Person, Creature, or Thing, and where Numbers are not joined, it is one, or each, or every of those Persons, Creatures, or Things, separate, or joined, determining the Essence or Species by the Words before or after. It is used for the Curtains of the Tabernacle, *Exod. xxvi. 3, 5, 6, 17.* For the Wings of the *Cherubim*, *Ezek. i. 9.* &c. For every Thing relating to one of the four Creatures in each of them, the Word *אדם* Man is used; as *Ezek. i. 5, 26. cap. x. 8, 14,* &c. For the other three Creatures or Persons in the *Cherubim*, they use the Word *איש* as *1 Kings vii. 30, 36. Ezek. i.* &c. For clean Beasts,
Gen.

Gen. vi. 2. for Vultures, *Isa.* xxxiv. 15.
 For Stars, *Ibid.* xl. 26. For the Pictures
 of Men or *Aleim*, *Ibid.* xlv. 13. *Ezek.*
 xxiii. 14. For Men and Women very fre-
 quently. For Men, Prophets, as Repre-
 sentatives, call'd אֵישׁ *Aleim*, 1 *Kings* xiii. 1.
 For Princes, or Powers, so called *Aleim*
Zeph. ii. 11. For a Person of the *Aleim*,
Jud. xiii. 6. For the Soul, or a Represen-
 tation of the Soul of Man; 2 *Sam.* xxviii.
 14. For what is expressed by נְבִיאַל *Dan.*
 ix. 2. whether it be God my Strength, or
 it be the Man, or the strong Man God, or
 it be נָבִי and יָאֵל *has sworn*, as the latter
 is 1 *Sam.* xiv. 24. or the strong one hath
 will'd, determined. For Representations
 by Appearances, *Dan.* x. v. *Zach.* i. 8. C.
 ii. 1. *Ezek.* xi. 3. for *Jehovah*; *Jos.* v. 13.
 For a Child supposed by the Mother to be
Christ; *Gen.* iv. 1. For *Christ*, *Deut.* xxxiii.
 8. *Zach.* vi. 12. For the Essence-existing,
 and the Persons in it *Exod.* xv. 3. By the
 Word אֱנֹשׁ plural, for the three Persons, *Gen.*
 xviii. 2. who were called before and after,
 the Essence-existing; Ver. 16, called אֲנָשִׁים
 Ver. 13. the Essence-existing; Ver. 17.
 and Ver. 20. By the Word אֲנָשִׁים for
 two of the Persons; Ver. 22. one Person
 who was called the Essence-existing;
 Ver

Ver. 22. For the two Persons, when employed המלאכים Cap. xix. 1. For *Christ*, אנש Dan. vii. 13.

C H A P. XII.

Of the Persons of the Aleim, under one or several of the other Names already explain'd; and of one of them under some other Name then sought.

AS I am treating of the Names, and shall treat of the Representation of the *Aleim*, it will be expected I should offer some Reason why some were familiar, some majestick, some terrible, &c. why they were not always the same: Besides, what I hinted before, that the Appearances and Names were conform to the Circumstances and Actions, there was no Doubt in *Abraham*, *Isaac*, or *Jacob*, whether the Essence-existing was superior to the Substance of the Heavens; so when *Abraham* had destroy'd the King, who had banish'd him, and &c. as I have hinted in *The Eassy of the Natural History of the Bible*, p. 115. & seq. *Christ* came in human

Ap-

Appearance to manifest Part of his Dispensation, or what he, *John* viii. 56. calls his Day, which *Abraham* saw; or after the Covenant was confirmed, and an Heir promised, three came first as Friends, to eat with him, and when that was over, as *Jehovah Aleim*, to acquaint his Wife with the acceptable News of the Time she should have Issue by him, and thereby Redemption &c. and him, what they designed to do to *Sodom*, they represented themselves by three Persons in the Appearance of Men, and con or subsisting of the Essence-existing, and eat with him, an Emblem of the Communication between the *Aleim* and Man, as in Sacrifices &c. before and after; so when they appeared to *Jacob*, as afterwards express'd. But I think I may say, whenever they appeared to convince any who doubted, or to exhibit any thing which might be doubted afterwards, they generally made Use of the Substance of the Heavens to exhibit their Power. Though it has been shew'd why the Word Essence-existing was us'd, I must re-observe, that after the Name *Aleim* had been generally us'd before, and when they spoke to *Noah*, yet between that Time and the Time of *Abraham*, Mankind had fallen away and worshipp'd another Substance,

stance, and other *Aleim*; and as the true Service had ceas'd, the true Confession and Tradition would be darken'd, and the Knowledge of some Truths lost. And *Abraham's* Family was separated, because, I think I may say, he in a Manner begun again to worship the Essence-existing, or the *Aleim* in it; so it was necessary not only for him, but us, that the Distinction should be made, not only the Essence-existing, to distinguish it from the Substance created, but Essence-existing rather than *Aleim*, because those who worshipped the Substance created, called Fire, Light, and Spirit *Aleim*, and so that Word distinguished not which. Whatever Voice or Appearance the Essence-existing used before those which are described, they were known to *Abraham*, because he believed and obeyed: as when the Essence-existing by Voice bid him leave his Country, and confirmed the Birth of *Christ* in his Line, *Gen.* xii. 1. and by some Appearance and Voice promised the Land to his Seed, *Ver.* 7. repeated it by Voice; xiii. 15. by Appearance and Voice; xv. 1. convey'd the Land by a regular Covenant, and pass'd between the divided Parts in Fire, Light, and Smoak, *Ver.* 17, &c. But whether the former Appearances were the same,

or

or in what Manner, we have no Foot-steps to determine. Next we find an Appearance, and a Voice, to *Hagar*, first under the Words מלאך יהוה an Agent, the Essence-existing, or if you please, of, or in the Essence-existing, *Gen. xvi. 7.* And that we may not, as usual, make this a Creature, he says, *Ver. 10. I will multiply thy Seed, &c.* And *Hagar* called שם-יהוה the Name, the Essence-existing that spoke to her אל ראי and ה' ראי. Next the Essence-existing appears to *Abraham*, and says, he was אל שרי *Gen. xvii. 1.* but the *Aleim* talked with him, *Ver. 3. אתנה I will give my Covenant to — be thy Aleim, Ver. 7. הקמתי I will confirm my Covenant — to be the Aleim of thy Seed, Ver. 8. made Circumcision the Act of Imitation, gave him and his Wife each a new Name, and promises him a Son by her.* The next Appearance was within Sight and Hearing of *Abraham's* Tent, among or under אלני the sacred Trees, Representatives of the *Aleim* in *Mamre*, mentioned in the *Introduction*, which we suppose to be a Manifestation of the *Aleim*. It is said, the Essence-existing appeared וירא עליו יהוה *Gen. xviii. 1.* It does not appear there was then any Appearance prior to the Persons ; for if it be proved they

they were the *Aleim* they were also the *Jehovah*. But let it be supposed that there was some extraordinary Light, or, &c. which was a Token of the sacred Presence which made *Abraham* look up, that is, the furthest we dare presume to suppose. All agree that Essence to be invisible, except by such Representations as our Vessels can admit, or emblematically; when he lift up his Eyes, he saw three אנשים Persons who had the Appearance, or acted the Parts of Men, (the Word has no other Signification, nor any ways determines their Substance, as אדם does) נצבים עליו, the Translators have made this [*stood by him*] and uncertain whether they mean *Abraham*, or the Essence-existing: The Text determines that; for it begins, There or then, appeared in, or upon himself, the Essence-existing, and without Reference to *Abraham*, or any other Name, determines the Place, in or under the Oaks of *Mamre*, a Place of his Presence. The Place where the Men appeared, was so far distant from *Abraham*, that he run to them. But they were, as appears *ver. 4.* where the Essence-existing appeared under the Tree or Trees. It is very true, that נצבים עליו is used among Persons, Men or Women, to express the Being of them close as possible to one,

another, as the Women that were about a Woman in her Delivery, (only feminine) 1 Sam. iv. 20. &c. and also as *Samuel* and the Prophets, נצב עליהם *standing over them*, so here, infinitely farther than any Emblem ever was, constituted of it, consisting of it, or any Word which can express it more strongly. It appears that *Abraham*, from what he saw, what he thought, and from what he did, was for some time held in Suspence between Sense and Faith, though they appeared like Men, yet he was convinced they were more than Man. He bowed down before them, addressed them, as he had done the Essence-existing, by the Name *Adoni*, singular, made them the Compliment of Refreshment, plural, and as to Men; but still by the Haste expressed, by the Charge to his Wife, by fetching Things himself, by waiting himself, while they eat, and till they asked for his Wife, expected something further. The Scene opened, ver. 10. in the singular Number, and by the Name Essence-existing; ver. 14. they repeat the Promise which the *Aleim* had made, Chap. xvii. 19. that *Sarah* was to have a Son at that set Time the next Year; here twice, that according to the Time of Life, which we in speaking, call forty Weeks. And this infallibly determines

termines the Point in Question of what Essence these were, who they were that pronounced this, who these three Persons were, by *Gen. xxi. 1, 2.* *And the Essence-existing visited Sarah, as he had spoken, for Sarah conceived, and bare Abraham a Son in his old Age, at the set Time of which* אלהים *the Aleim had spoken to him.* Besides, *Sarah* referring to her Laughing, pronounces them *Aleim.* *Ver. 6.* *And Sarah said, the Aleim hath made me laugh.* As soon as they ceased to act *Jehovah Aleim,* and that they arose and walked towards *Sodom,* they are called אנשים *Ver. 16.* The next Words when they resumed the despotick Part concerning *Abraham* and his Line, and *Sodom,* they re-assumed the Name *Essence-existing,* *Ver. 17.* And they say *I Jehovah,* in the singular Number, will go down now, and see whether they have done, &c. *Ver. 21.* and two אנשים went, and one (for according to our Creed each one is the Essence-existing,) who acted the Part of one of the Essence-existing, stayed, and is therefore so called Essence-existing, *Ver. 22, 27, 30, 31, 32.* and the two who went, who were employed, or as they term it, sent to go down, see, and act accordingly, were called מלאכים, *xix. 1.* and though it be not mentioned, *Lot* saw some-

thing more than ordinary, when he bowed himself, called them *Adoni*, &c. But though they are called by the Name which has been supposed to be the proper Name of Angels, he also offered them Shelter and Refreshment, as Men. When they used their Hands to rescue *Lot*, they are called אנשים Ver. 10. So Ver. 12. when they had said they were sent to destroy by the Essence-existing, which was absolutely necessary to be said, not in Opposition to them, but to the created Substance; because to Appearance the Substance of the Air sent the Fire, &c. out of its self; at next Words they are called מלאכים Ver. 15. Next when they used their Hands to carry out *Lot*, &c. they are called אנשים Ver. 17. When *Lot* perceived who they were, and made his Prayer to them in the singular Number, Ver. 19. they answer in the singular Number, not as Creatures, but absolutely, Ver. 21, 22. So when the Point was settled, whether it was casual Lightning, or the Essence-existing, that burnt *Sodom*, by the Words, *The Essence-existing rained—and overthrew*, Ver. 24, 25. then, as before, *The Aleim destroyed—and remembered Abraham when he overthrew*, &c. Ver. 29. And after this Manifestation, *Abraham* pronounces that clear Prediction

Prediction which has since been accomplished, *Gen. xxii. 14.* In this Mountain יהוה יראה *the Essence-existing shall be seen.* And during the Remainder of *Abraham's* Life, the Word *Aleim* is not only joined with *Jehovah*, except twice or thrice, where Distinction, as aforesaid, was necessary, but is generally used alone. In the Country of the *Philistines*, it is again said, *Jehovah* appeared to *Isaac*, *Gen. xxvi. 1.* and again *Ver. 24.* but with the Explanation, *I am the Aleim of thy Fathers.* So *Jacob* says to his Father, *xxvii. 20.* the *Essence-existing thy Aleim*; and *Isaac* blessed him in the Name *Aleim* alone, *Ver. 29.*

When the Covenant was entail'd upon *Abraham's* Seed, *Esau* assigns his Birth-right to *Jacob* by Oath, *Gen. xxv. 33.* and when *Jacob* had received the prophetic Transfer of the Benefit of being Father of one of the *Aleim*, &c. under the Supposition of a fatherly Benediction, *Chap. xxvii. ver. 28, 29.* As he fled from his Brother, and was going from the Family of his Father, where *Jehovah Aleim* were worshipped, and the Knowledge of them, and the Benefits of the Covenant inculcated, to a Place where they worshipp'd the created Substance, and the *A-*

leim of it, and made Representations of them, and where he had Directions to take a Wife, because they had not arrived to the Degree of Ignorance of the Essence-existing, nor to that Degree of Wickedness which the Families about his Father's House, the Daughters of *Heth*, or of *Canaan*, were *Chap. xxviii.* the *Aleim* manifested themselves to him, *Ver. 12.* And he dreamed, and saw a Ladder set upon the Earth, and the Top of it reached to Heaven, which is an emblematical Representation of the Covenant, which then gave Means and Occasion for Communication between the *Names*, the *Aleim*, and Man. And though the very Conditions of the Covenant were, that the *Aleim* should by some such Method as Man is capable of receiving, manifest themselves to that Family, interpose in their Behalf, protect them from their Enemies, and govern them jointly or separately, according to the Share each agreed to transact; as *Isa. xlviii. 16.* And now *Adoni Jehovah* hath sent me, and his Spirit. So in many other Places. And though the Person or Persons acting, cannot be described in Writing, but by such Words as represent some Objects of Sense, nor their Actions, but by such Words as are used for Persons

sons acting ; though the principal, I had like to have said, sole End of that Covenant, was to be fulfill'd by two of the three Persons coming hither, or employing themselves here, or, as it is frequently said, being sent : And though the Scriptures exhibit both the Predictions and Accomplishments by those Words, *Sent, Come, &c.* Isa. xix. 20. *He shall send them a Saviour.* xxxv. 4. *He shall come and save you.* xlii. 19. *As my Agent I shall send.* Zach. i. 10. *Those whom Jehovah hath sent.* ii. 8. *Thus saith Jehovah of Hosts, the latter Glory hath sent me to the Gentiles.* Mal. iii. 1. *And suddenly shall come to his Temple יהוה the Lord whom ye seek after ; even מלאך the Agent of the Purification whom ye desire.* Hag. ii. 8. *And the Desire of all Nations shall come.* Zach. ii. 10. *Behold I come and dwell in the Midst of thee.* ix. 9. *Behold thy King cometh.* So Mat. x. 40, &c. John xv. 26, &c. So of the Spirit, Isa. xxxii. 15. *Until the Spirit be poured down upon us from on high.* xliv. 3. *I will pour my Spirit upon thy Seed.* Ezek. xxxvi. 27. *I will put my Spirit within you.* So xxxix. 29. *For I have poured out my Spirit upon the House of Israel, saith Jehovah Aleim.* Joel ii. 28. *I will pour out my Spirit upon all Flesh.*

Ver. 29. *And also upon the Servants, and upon the Handmaids, in those Days will I pour out my Spirit.* John xiv. 16. *And I will pray the Father, and he shall give you another Comforter* — even the Spirit of Truth. Ver. 26. *But the Comforter which is the Holy Ghost, whom the Father will send in my Name.* Ibid. xv. 26. xvi. 7. Acts ii. 17. xxxiii. 38. And though the Words have no Relation to Essence, or Species, or any other than of Office, yet so perversely have Men, for the Reasons aforesaid, and others, dealt with the Scriptures, that if any of those Words be used for the Persons, though the Scripture in other Places affirm positively that those for which such Words were us'd, were the Persons, they will appropriate the Words to any other Species of Beings, even to the Risque of losing the Evidence and Benefits of that Covenant. Gen. xxviii. 12. — *And he saw מלאכי אלהים* those sent, *the Aleim ascending and descending on (or in) it.* And he saw *the Essence-existing נצב עליו* standing above it: The Translators have, as in *Abraham's Vision*, made עליו refer from the Persons here, to the Ladder, I suppose for fear that they should make these sent *Aleim*, who were in, or on the Ladder, of the Essence ;

sence ; they have made עֵלַי say above the Ladder, or perhaps they were induced to apply it to the Ladder, because the Sent *Aleim* are plural ; but there is no Occasion for that, because Words join'd with the *Aleim* are in most Cases singular ; why might not the Essence be upon those *Aleim* who were sent when the Voice pronounces, *I, the Essence-existing, the Aleim of Abraham thy Father, and the Aleim of Isaac, establish the Covenant in Jacob and his Line?* And *Jacob* says, *Surely the Essence-existing is in this Place — this is the Dwelling-place of the Aleim, &c.* anointed a Stone, called the Place *Bethel*, ratified the Covenant on his side with the *Aleim*, and vow'd that if the *Aleim* would support him in his Way, that was in the Country of the Heathen, when he return'd in Peace, the Essence-existing should be his *Aleim*, and he would build a Temple there for the *Aleim* &c. I hope they do not design to make the *Aleim* of *Abraham*, and the *Aleim* of *Isaac* and the Essence-existing, different Essences, and to give the Precedency to the Essence-existing ; though it be the Root of all, in the Covenant it is but for Distinction, and
put

put last, Gen. xxxii. 9. *And Jacob said, O Aleim of my Father Abraham, and Aleim of my Father Isaac, the Effence-existing, which said unto me, return, &c.* So in that cited *Exod. vi. 2.* If any aim at making these sent *Aleim*, of some other Effence, it will be fruitless; because all these Transactions about the Changes of the Lines, are strongly guarded by the all-seeing Eye; and that Dispute is clearly determin'd, xxxi. 24. *I, the Aleim of Bethel, where thou anointedst the Pillar, and where thou vowedst a Vow unto me.* xxxv. 7. *And built an Altar there and called the Place Al-Bethel, because there the Aleim appeared unto him, when he fled from the Face of his Brother.* Further, Gen. xxxii. 1. *And Jacob went on his Way, and there met him מלאכי אלהים* those sent the *Aleim*. And when Jacob saw them, he said זה *This is the Camp of the Aleim; and he called the Name of the Place מחנים* the Camps. And Ver. 13. and Ver. 21. *he lodged there that Night.* He was afraid of his Brother, and made his Supplication to these *Aleim*, and charged them with the Covenant, Ver. 9. &c. So Ver. 24. *And there wrestled איש* a Person, or Persons; or this refers to the *Aleim* he met and prayed to, as appears afterwards, Ver. 28.

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Thy Name shall be no more Jacob, but
 יְשׁוּעָה For as a Prince hast thou
 been with Aleim and with אֱלֹהִים, those
 who appeared or acted as Men, and hast
 prevailed. So Hos. xii. 3. — And by his
 Strength he had Power over the very A-
 leim: Yea, he had Power over him (or
 them) that was sent, and prevailed: He
 wept and made Supplication unto him: He
 found him in Bethel, and there he spake with
 us, even Jehovah Aleim of Hosts, Jehovah
 his Memorial. But to return to the Text;
 Gen. xxxii. 29. And Jacob asked him, and
 said, Tell me, I pray thee, thy Name:
 And he said, Wherefore is it that thou askest
 after my Name? And he blessed him there.
 Ver. 30. — For I have seen the Aleim
 Faces to Faces, and my Life is preserved.
 Gen. xxxv. 9. And the Aleim appeared un-
 to Jacob again, when he came out of Padan-
 Aram, and blessed him — And the Aleim
 said unto him, I am Al Shadi, be fruitful,
 &c. — And the Aleim went up, where he
 talked with him. This Name Al Shadi,
 which expresses the Power of Production
 of Feeding, and nothing to the Purpose of
 what Jacob asked after, was all the Answer
 that he had about the Name he enquired
 after. It had been often hinted that there
 was

was a Person in the *Aleim* of the Essence-existing, a Name upon which all depended, and many Enquiries were made after this Name, that is, a Word which should describe this Person, as you will find by *Moses* &c. But even all the Answers given to *Moses* &c. all the Names *Isaiab* used, nay, even the Appearance in the *Cherubim*, were not sufficient to explain that great Mystery, till that Person became incarnate.

There had been, as one may term it, another *Interregnum*, when *Moses* appeared, how well soever these Things were known to the Patriarchs. When their Posterity were in *Egypt*, denied the Benefit of performing the Services in their traditional Law; nay, had their Time, it is likely their Priests not excepted, spent in hard Labour, and so were not allowed, even Persons and Time, to remind those at Age, and to instruct the younger successively, in the Things necessary to be known; and when they had daily Examples, and perhaps Temptations, both by fair Means, and foul, to go over to the Worship of the Names, the created Substance; and when even *Moses* had lived long with, and married into the Family of a Priest, who doubtless was much

much like the rest ; and the People were to be delivered, and *Moses* was to be the outward Agent to deliver them ; it was necessary that the *Aleim* of the Essence-existing should manifest themselves first to *Moses*, and after to the People, that the Covenant between them should be renewed, &c. So *Exod. iii. 2.* *Moses was in Horeb, and there appeared מלאך יהוה* (the Instrument which was the Object of Vision, and from whence the Speech came, so the Sent, he which was sent, or was to be sent, the Agent, the Essence-existing) *to him in a Flame of Fire, in the midst of a Bush, and the Bush burn'd in the Fire, and the Bush was not consumed.* The first Manifestation of the *Aleim* was in flaming Fire, near, or in *Paradise*, and it is very likely among some of the sacred Trees, under the Name of *Cherubim*, &c. and it is very certain *Moses*, as well as those of all Nations, before Writing was, had a Tradition of that, as by their Objects of Worship is self-evident ; and so knew that this resembled that, and it is likely that made him turn aside to see, as he calls it, this great Appearance. And when the Essence-existing saw that he turned aside, so far as to draw near, or distinguish it, the *Aleim* cried unto him, from
the

the midst of the Bush, — and said, I, the Aleim of thy Father, the Aleim of Abraham, &c. And Moses hid his Face, because he feared *מַהבֵּית* the Aspect *אֱלֹהִים* upon the Aleim. And Jehovah said—This had sufficiently distinguished them from the Aleim of the Heavens, which though Moses had, no doubt, seen others worship, but it is pretty certain, had not himself worshipped. In the Discourse about sending Moses, he says, *If they ask me what is his Name, what shall I say to them?* The Answer from the Aleim was, Ver. 14. *אֶהְיֶה* I will be whom (or, what) I will be. Moses was not so ignorant as to want any further Name or Description of the Aleim, to distinguish them from the false ones, or to see any more than what he saw, whether there was one Person or three. He wanted to see further into a Mystery; he wanted to know his Name, the Name of the Person who sent him to Egypt, and such a Name as should be descriptive of what he was to be. We shall have no Need now to be any longer fool'd by the aforesaid Jews in applying the Verb *אֶהְיֶה* in the same Letters, to past, present, and to come; the Truth will serve us best; The Answer,
I will

I will be, cannot be mistaken, *I will be* what I have covenanted and sworn to be, and be who thou enquirest after ; in which Moses then acquiesced, and enquired no further. That was the most agreeable Description he could carry, *I will be*. If this expressed any Alteration in Condition, it could not be applied to the Essence-existing, or to any of the Persons, except the second ; *And then I will make myself*, or be made, *Christ*. And when Moses, *Exod. iv.* made Apologies for his Inabilities, it was not in Distrust of the Abilities of the *Aleim*, but it appears he knew there was one greater than he, to be sent ; and he prayed, *ver. 12.* that *Jehovah* would send that Person, till at last God made Moses *vice* or instead of the *Aleim*, *Exod. iv. 16.* to Aaron, so to Pharaoh, *Ibid. vii. 1.* and Aaron was to be his Prophet. So Moses was a Deliverer, a Leader, a Law-giver, an Intercessor or Mediator, to the *Israelites*, a Destroyer of obstinate Pharaoh and his Adherents ; so like *Christ* under the Name of that Prophet, *Deut. xviii. 15.* I may observe, that in the Transactions with Pharaoh, the Word *Jehovah* is used ; Pharaoh was not concerned with the true *Aleim*, and, as I observed, *Aleim* made

no

no Distinction, because he had false ones; But upon the least Mention of the Conditions of the Covenant, as *Exod.* xiii. 17, 18, 19. the Names *Aleim* are used. *Moses's* Commission was from the *Aleim*, and the Rod was the Rod of the *Aleim*. And after *Moses* had *Exod.* xiv. 19. seen him, or them, of the *Aleim*, who was sent, and had seen the Representation of the Essence-existing, and the *Aleim* in the Cloud, of which in its Place, under that Word *Cloud*; and xvi. 10. had seen the Glory of the Essence-existing the Emblem; (what the Glory was, is shewed by *Ezek.* i. 26, 27, 28. and will be shewed under that Word *Glory*.) And had gone *Exod.* xx. 21. to the thick *Darkness* where the *Aleim* was. And after *Exod.* xxiv. 9. he had, together with the Elders, upon renewing the Covenant, seen the *Aleim* of *Israel*, of which *Isaiah* says, lxiv. 4. *For since the Beginning of the World, have they not heard, nor perceived, by the Ear; neither has the Eye seen any Aleim but thee.* After *Moses*, upon the People's making other *Aleim*, and only he left, xxxii. calls his *Aleim*. After the *Aleim* had condescended to say, xxiii. 20. *Behold, I send an Agent before thee — Beware of him, and obey his Voice; provoke him not, for he will not pardon your Transgressions:*

Transgressions: For my Name is in him. And after the Affair of the Calf, Moses had prevailed with *Jehovah*, and he had said, xxxii. 34. *Go lead the People—Behold my Angel (Messenger) shall go before thee.* And xxxiii. 2. *I will send a Messenger before thee—For I will not go up in the Midst of thee—*After a further Reconciliation, he says, Ver. 12. *Thou hast not let me know (him) whom thou wilt send with me—*Ver. 13. *Shew me now thy Way, that I may know thee.* And Ver. 14. *Jehovah* had said, *My Presence shall go.* When he was so intimately acquainted with him *Jehovah*, that he had found Favour in his Sight, and was known by Name, or, as it is expressed Num. xii. 8. *And he shall see the Image (Idea) of Jehovah; still he wanted something more; he was still prying into this Secret, and says, Exod. xxxiii. 18. I beseech thee shew me thy Glory.* He had seen the Emblem, but wanted to see his real Glory, which is explained James ii. 1. 2 Cor. iv. 6. Phil. ii. 11. Rev. xxi. 11, 23. *the Glory of the Father.* John i. 14. *And we beheld his Glory, the Glory as of the only begotten Son of the Father.* Exod. xxxiii. 19. *Jehovah* promised to shew him something concerning his Grace and Mercy; but Ver. 20. tells him, *Thou canst not*

see my Face : For there shall no Man see me and live. But Jehovah indulged him so far, as to let his Glory pass by, and give him a Glimpse of what he was to be, and do, and suffer. But Moses could not see him present.

The same Desire was in *Manoah* when the Person declared to him the Birth of *Sampson*; and that Person has his Names changed, *Jud. xiii. 3.* according to the Observations already made, as Circumstances changed. And there appeared מלאך יהוה the Agent, or the Sent of the Essence-existing, and declared the Birth of a Son. And Ver. 4. says,— השמרי *Beware now* (but some cursed Hand, to make this a Creature, has, in *English*, put in,) [*I pray thee*] Ver. 6. the Woman calls him איש האלהים a Person of the *Aleim*, and says, that his *Aspect was like the Aspect of the Sent of the Aleim, very terrible.* Ver. 8. *Manoah* prays the Essence-existing to let that Person of the *Aleim* come. Ver. 9. *The Aleim heard Manoah, and the Sent of the Aleim came.* Ver. 11. *Manoah* says, *Art thou the Person, &c.* Ver. 13. *And the Sent of the Essence-existing said,* Ver. 15. *Manoah* says to the sent of *Jehovah*, *Let us detain thee till we set before thee a Kid of the Goats.* Ver. 16. *And the Sent of Jehovah said to Manoah, if thou detain me*
I will

I will not eat of thy Bread: But if thou make a Holocaust, to Jehovah, thou must make it ascend: Because Manoah knew not that he was מלאך יהוה הוא the Sent the Essence-existing himself. Ver. 17. And Manoah said to the Sent Jehovah, what is thy Name, that when thy Sayings come to pass, we may do thee Honour! And the Sent the Jehovah, said unto him, Why askest thou after my Name, Seeing הוא פלאי it is wonderful, the Name of the Son, Isa. ix. 5. but Judg. xiii. 19. Manoah presented the Kid, &c. to Jehovah, and he acted wonderfully, and went up in the Flame; and they fell upon their Faces to the Earth. — And they knew that it was the Sent the Jehovah himself; and Manoah said they should die, because they had seen the Aleim. And his Wife said, if Jehovah would have slain them, he would not have accepted their Sacrifice, and shewed them all these Things.

As Moses had desired to look into this Mystery, so the royal Patriarch and Prophet David, into whose Line the Aleim had by the Prophets, as Custom then was, transferred the Seniority and Rule, and so renewed the Covenant with him, and perhaps had given him clearer Manifestations of the Execution of this Mystery, than to any before him, he passionately wanted to see the Manner of the Completion of it, I

think I may say, though it were by Death. Psal. xlii. 1. *As the Hart panteth after the Water-Brooks, so נפשי my Animal Frame panteth after thee, O Aleim ; my Frame thirsteth after the Aleim, after the living אל. When shall I come and see פני the Persons of the Aleim—* Ver. 6. *I will yet praise him for ישועות פני the Salvation of his Face (or Persons.)* Whoever reads this Psalm in the Original, will find *David* expected some further Manifestation than אל expressed, not only plural, but with plural Words joined ; nay, even with Words to express Personality. So the *Jehovah* or *Aleim* (for they are the same ; there is no other Manifestation but by the *Aleim*) appeared to *Solomon*, who was to build the Temple, and therein make Representations, &c. 1 Reg. iii. 5. *Jehovah appeared to Solomon, in a Dream by Night, and the Aleim said—* 2 Chron. i. 7. *In that Night did the Aleim appear unto Solomon, and said unto him, Ask what I shall give thee.* As I observed, the *Jews* have wickedly *inter al.* construed the Word אלהים Judges, and our People have been so silly as to follow them. *David* would not have been so transported about, nor in such Haste of seeing his Judges. He would have spoke of them (if there were to have been more of them than one) in another Strain. I

I cannot believe that before or in *David's* Time, however they might mistake the Object, any reasoning Man ever thought there was no God; but it appears, *Psal.* xiv. 1. and liii. 2. that there either had been, or was to be, one or more, so foolish as to think there were no אלהים *Aleim*; yet we have no ancient Account that ever any one was so foolish as to say with his Mouth, there were no *Aleim*: Nay, all Mankind was so ravish'd with the Prospect of this Benefit, that there was, as I said above, scarce a Family without some Representation or Memorial of them, or of their Shadows, which they mistook for them; as *Jer.* ii. 11. *Hath any Nation changed their Aleim, which are yet no Aleim? But my People have changed their Glory for that which doth not profit.* Nay, even when the *Jews* had apostatized and fallen into a Notion about a temporal Deliverer, they were the only People upon Earth who rejected the *Aleim*. So that when they, in that they call the LXX, and about which they have told so many impudent Lyes, had translated that Word *Aleim* for themselves singular, and changed the Sense of it; they translated it plural, when speaking of the *Aleim* of

the Heathens; they durst do no other. As that was to come into the Hands of the Heathens, if they had offer'd such a Thing to them, they would soon have made a Bonfire of the Translators with the Translation. And may their Names, who would deprive Mankind of the only Benefit any one can have by being Man, be blotted out from among Men. I have asserted, that no *Hebrew* Word can have more than one Signification or two, which any way oppose each other, and have been often challenged with what they call these plain Texts. 1 *Kings* xxi. where בָּרַךְ, which generally is construed *to bless*, is, and as they say, cannot be understood otherwise, *to blaspheme*, or *curse*. Every Man who pretends to judge of the Construction of Words, should inform themselves of the Methods which have been used in judging, which the Lawyers formerly practised, but the Divines have never so much as thought of, that is, stating the Case; that is here setting forth who *Jezabel* was, whether the true *Aleim* were her *Aleim*, whether she had any other *Aleim*, and if she had other *Aleim*, which she herself bless'd and spoke well of, and which she expected others should bless and speak well of. This is the only
Piece

Piece of Wickedness of the Kind which is recorded, and I must confess, it is no wonder that it has not entered into the Head of Man to understand it. *Jezebel* was the Daughter of a Heathen King, had introduc'd *Baal*, &c. for *Aleim*, had slain all the Prophets of *Jehovah Aleim*, except one, and had sworn by her *Aleim* to put that one (*Elijah*) to Death in a Day after he had shew'd by Miracle which were the true *Aleim*, and made the People slay her Priests of the false *Aleim*; where is the Wonder that she made *Naboth*, whom she wanted to destroy, be accused of blessing the true *Aleim*? (for so they must be where there is no Distinction; and it was proper Evidence for the Men of *Belial* to give, that he bless'd the true *Aleim*) Or, where is the Wonder that she caused him to be put to Death for it, as a Crime? Had she not put all the Prophets or Priests, except *Elijah*, to Death, for blessing the true *Aleim*. The Difference is, that only this, for any Thing we know, was by way of Process in a Court; nay, the Description of the Crimes of the Family, and the Nature of the Punishments, especially of *Jezebel's*, if it had not been expressed, shew that they had out-done the most wicked of human Race. Yet for

all this, *Jezebel's* Crime of preferring the false *Aleim* to the true, falls infinitely short of the Crime of having none (*a*).

The *Jews* talk of *Moses* explaining the Law or his Writings, and of the Prophets explaining theirs, and that those Explanations were handed down by Tradition, &c. Was any Thing of that Consequence to be explain'd, as the Visions? and there is no doubt but those who saw them from *Adam* down to *Ezekiel*, &c. explain'd them, and those Explanations were handed down by Tradition. But as there is no Account of them which was written before *Christ* (I think I may safely call the *Targums* none) and neither those who were converted from *Jews* to *Christians*, have left us any Account of them, nor those who remained, as they call themselves, *Jews*, have left us any intelligible

(*a*) Possibly *Jezebel* condemned *Naboth* on the Law of *Moses*, by setting up Witnesses to swear he had blessed, or bowed the Knee to, *Moloch*, for so the *Assyrians* called the *Light*, who was their *Aleim*.--- *Naboth hath bowed the Knee to the Aleim even Moloch.* So he was stoned as an Idolater: This was doing what our Lord says he that does so is in danger of Hell-fire for doing:-- Saying thou *Fool* (*Belial*) to another, i. e. witnessing it against another when not guilty.

Account

Account of these Things, we must suppose by that Time, or the Time afterwards, when the apostate *Jews* pretended to commit their Traditions to Writing, they were in a great Measure lost; or they destroy'd or left out, such as did not, or which they apprehended did not, agree with their Notions of *Christ*; or they have castrated them, as we are well assur'd they have done many since; though enough was inserted, nay, remains, which it is very like they did not, or do not understand, to convert the present *Jews*, if they were upon the same Foot with other Men.

These Suppositions scarce need any other Evidence than this, that though the omnipotent Hand has kept them from touching the divine Writings, as there was not one Scrap of human Writing which was writ before the Time they fell into their present Notions, but it would have ruin'd that Scheme; so not one Scrap of it has been suffer'd to come to us: The least Piece of this would have shew'd us, as *Esdras* says, *book ii. chap. iv. 23.* there was a Law and written Covenants. And *Chap. ii. 36, 39.* that this World was a Shadow. And that all propitiatory

pitiatory Sacrifices were Shadows, and *Christ* the Substance, as *Rom. iii. 25.* 1 *John ii. 2. iv. 10, &c.* And I am not without Hopes that some of the Works of the ancient or real *Jews* may yet be found preserved by the Heathens, now *Turks*, who perhaps did not perfectly understand the Language, or did not see that they were destructive of their Schemes.

As the Heathens had their *Aleim* as well as the *Jews*, so the Word is us'd in common for that Number of Persons which are in the Essence-existing, and which are so term'd in the *Names* or *Heavens*. We shall observe a Distinction necessary in reading the Scriptures, between what God or his Prophets for him speak, as from him, or themselves; and what they repeat as the Words of Deserters or Heathens. Here God speaks by the Writing of *Moses*, *Gen. i. 1.* he names *Aleim* before material Substance was created, and they have the explanatory Epithets of חיים Livers, Persons who were of the Essence-existing; Givers of Life, &c. and in whom the Powers of creating, forming, appointing, inanimate Rulers, and controuling them, exist. And this is expressive of the Personality in the Essence-existing.

isting. The next which the Heathens call *Aleim*, frequently repeated by the Prophets, and generally represented by three or four Faces, or, &c. God here calls שְׁמִים *Names*, of which presently. Men were created, and made by the *Aleim*, and in the Similitudes of the *Aleim*; and if there had not been *Aleim* by the Oeconomy of that Covenant, to redeem them, they had never been made; and none of them are called *Aleim* in Scripture, except when sworn, and vested with Power, as personating the *Aleim*, as in the Sense aforesaid. But why the Translators took upon them only to put this Word, when used for Men, and for the *Names* Fire, Light, and Spirit, in the plural Number; and the same Word, nay Letters, when used for the real *Aleim* singular, can by no Pretence whatever be justified. This Word *Aleim*, or Words which express'd it, ceas'd at the Manifestation of *Christ*, and the Publication thereof in the Gospel. And *Christ* and his Apostles used the Word Θεός, which is applicable to the *Aleim*, or *Names*, or any one of them; and besides their Authority and Example, the Significations of the Words shew the Reason why the
old

old Words were laid aside, and new ones us'd, because the Obligation of the Persons, express'd in that Name *Aleim*, was perform'd by the Mission of the second and third Persons, and by the Death and Resurrection of *Christ*, and taking his Body and Soul into the Essence; because the Essence and *Aleim* of the Heathens were to be exploded; because the Oeconomy of the Persons in the *Aleim* was to be express'd in another Manner. The Personality was to be distinguish'd by Names of which, as aforesaid presently; so by Relation, and by Office, all Things preparatory to the great End, were to cease. The Subject of Redemption then, and of a new Kingdom after, was to commence. And this Word plural, could no more be us'd; the second Person was bound for the Man, *Mal.* ii. 15. ער, *Seed of the Aleim*. And so they two joined one of the *Aleim*, so *Christ* at his Death said, Ἠλὶ Ἠλὶ λαμὰ σαβαχθανὶ, *Why hast thou, who was confederated with the Manhood in this Work, separated thyself from me?* They have made this a Citation of *Psal.* xxii. 1. but there is no Evidence for that. I have shewed the Difference between אֵל and אֱלֹהִים, it was אֱלֹהִים which was concerned

cerned here, and that Word is used singular, *Deut.* xxvii. 17. אלה אלהים, and for *Christ*, *Zach.* vi. 4. viii. 9. viv. 5, &c. and *Walton*, in his *Pol.* V. i. p. 88. *De Lingua Syriaca*, makes it אלהי.

As the primitive Fathers have taken Notice of these Deviations from the Original in the Translation of the LXX, and one would think could not be ignorant why it was done ; if they knew, it is not easy to determine what induced them rather to make Apologies for those Actions, such as that they, the *Jews*, were not willing to translate and discover the chief Mysteries of their Religion to the Heathens, and to give other such soft Turns, whether they were not willing to lay open the Actions of the apostate *Jews* in Hopes of reclaiming or converting them ; or whether, as the Book was dispersed, and received among the Heathens, and had convinced all Men of many great Truths about *Christ*, and that all the Shadows, whether rightly applied, or misapplied, were to cease &c. so long before *Christ's* coming, that the *Hebrew* Bible could not be suspected of being forged for that Occasion ; they were willing to preserve the Veneration the Heathens had for the Book,

which

which might at that Time be prudently and safely done, because the Heathens knew there was a Trinity, as well as the antient *Jews*; or whether, as it is very likely, the vulgar People among the Heathens knew the Notions of those apostate *Jews*, who were then dispersed among them, and so the Reason why they translated the Bible so in those Points; and that even that gave a greater Sanction to the original *Hebrew*, because it was published by Men who made no Claim to any Benefit by the Death of *Christ*; or whether the chief Reason was, that at that Day the Tradition of the Miracles, Death and Resurrection of *Christ*, the Operations of the Holy Ghost in Gifts, Miracles, &c. by the Apostles and Disciples, the Blood of the Martyrs, &c. was so fresh, and they had made such deep Impressions in the Minds of Men, that they had little or no Occasion for Evidence from Writing, either old or new; which is not our Case now; whatever was the Reason, it is enough for our Purpose that these primitive Fathers have shewed that the Translations in these Points were false; and to blame those who have not since rectified them; and to give it the softest Turn that is possible for those who have

have been guilty to give it, and what, indeed, in such Cases will not be allowed. Mistaking the Actions of these apostate *Jews*, for the Actions of the Church of the *Jews*, and so proceeding upon their Authority, as upon the Authority of the Church, has almost ruined the Christian System; but more especially in what is called the reformed Part; and will infallibly ruin it, if that Mistake be not rectified, and their Notions, Rules, or Actions, be not rejected,

The *Jews* had their *Aleim*, the antient *Heathens* had theirs, the latest *Heathens* had their *Jupiter Fæderator*, *Sponsor*, &c. the *Christian* Religion stands upon the Foundation of a Covenant; the present *Naturalists* ridicule the Thoughts of any Fall, or any Aid; they are each all-sufficient: If there be a Covenant, and we are to be saved by that Covenant; the State of Nature, as they call it, is a State of Reprobation or Damnation; and if it appear that there are three several Persons in this Essence, who have Existence, and that the Action of each is attributed to himself in that supposed Oeconomy between the Persons in that Essence, and the Person compounded of the two Essences
of

of אדמה Body and נשם Soul, then each of the three Persons who is in that Essence, may, in respect of Oeconomy, be differently expressed ; and if there be not three Lords, or three Gods, in the Sense Men have lately taken these Words, there are three of the Essence-existing, and three of the *Aleim*.

When I come to shew this Personality by Types corresponding exactly with the Words in Scripture, I hope there will be nothing to be said against it. It has been always said, that God is to be known by his Works ; I hope I shall prove it. The *Hebrew* Word מלאכת which has been construed *Work*, and which I have shewed in the second Part of *Moses's Principia*, p. 102. & seq. expresses his three material Legates, Agents, Substitutes, Viceroys, Rulers here, Fire, Light, Spirit, the Heavens ; indeed the *Names* were his Work in one Sense, but they are made his Workers ; for the Persons in the Godhead, in *Jehovah*, are not to be so well compared to, shewed, or represented by Patients, as by Agents ; and by no other Agents but such as they are represented by in the sacred Scriptures.

C H A P.

C H A P. XIII.

שמים

THE Scriptures not only shew that there are three Names for the Substance of the Heavens in their several Conditions, and that each of them are possessed of distinct Powers and Offices, and that the *Aleim* in the Essence-existing created and formed them, and made them subordinate Rulers, and made use of their Names for the Persons: But besides the Names of Essence, and Persons, the Names of Attributes are given to the Heavens, and are taken from them; and the Scripture, also, takes all other descriptive Words used for them, except the Name *Aleim*, and makes them the Subject from whence it conveys all Ideas, as far as we can take them in, emblematically: And I think there is no Adjective in the *Hebrew* Tongue joined with *Jehovah*, or with *Aleim*.

The Christian Church has had such Strife about Emblems abused, or suspected to be abused, that those who opposed

those supposed or real Abuses, have lost these Emblems of proper Uses, and so the Knowledge of all Mysteries revealed by Types or Emblems : and though it has been the common Cry of *Atheists*, not to believe any Thing they did not understand, yet our Senses raise Ideas for the Intellects of our Souls,, from the sensible Objects God has appointed to raise Ideas of him ; and neither they, nor we, can have any other ; as upon another Occasion, B. C. 2389. “ R. Salamon———— To frame the Ears that they may hear the Thing, (that is comprehend, understand, &c.) he proposes a Sign or Similitude which is known to them. So *Clem. Alex. Strom.* Book 6. p. 488. A Parable is a Thing of this Kind. A Speech taken from something, which though not strictly or properly the Matter itself, is like the Matter, and thereby leadeth him who understand it to the Truth and the Thing itself intended to be represented by it ; or as others say, a Term of Speech that shews one Thing by another with Efficacy.”

As every Representation bears the Name of the Original, *Glaffius*, p. 336. “ Images bear the Names of their Prototype,” the *Alcim* gave the Heavens their own Name

Names, or at least the Heavens bear the Names which the *Aleim* use. And we shall shew, that the Heavens are a Type, a Shadow of the Essence; the *Names* in it, of the Persons in the Essence. The Appearances, as *Cberubims* were Types of both. The Models shewed to *Moses* in the Mount, or afterwards to *David*, were of both, and Exemplars of the Things framed. The Things framed by Men were Types of both, and of the Models, which things framed by Men we call Emblems. Authors have not been careful to distinguish the different Ideas of Type, Anti-type, Proto-type, Arch-type; *εἰκων* a Figure or Image, *σκια* a Shadow, *σκιαγραφία* a Delineation. A Figure of an Essence or Substance exhibited and shewed by God before the Essence or Substance be shewed, is the Proto-type, and the Essence or Substance, the Exemplar. When a Similitude is made of that Figure by Man, the Figure is the Exemplar; and as the Types in the Heavens were first exhibited, they are the Arch-type, the same as *מלאכות* as God called the Heavens the *Names*, takes all the Words from them, and the Ideas; so the Heathens, *Kirch. Oedip.* Vol. II. Part II. p. 132. "Trismegist. There are the same Beings in the Angelic

or Intellectual World as in this visible Machine, but Spiritually, and invisibly. *Macrob. in Scipio's Dream. B. 1. p. 6.*— But if they endeavour to set down any Thing concerning these Matters which not only are above Words but even Human Thoughts or Conception, they have Recourse to Similitudes and Exemplars. So *Plato* when he had a mind to speak of the Supreme Good, durst not attempt to say what it was, knowing only this one Thing concerning it, that it surpassed the Power of Man to know what it really was. The Sun was the only visible Object he found to be likest to it, and by this Similitude or Symbol he opened to himself a Way to speak of Things, otherwise Incomprehensible.” This Type is created and framed by God, and made to suit the Essence by Substance, the *Aleim* by a Trinity, their Actions by Motion or Circulation, so as to support themselves mechanically, in Imitation of perpetual Life, by communicating Motion, and so Life to animal Bodies, as a Type of that Life the Exemplar has given to the Soul, and will give to the immortal Bodies of Man. *Clem. Alex. Strom. B. 5.* “*Plato*—when he was at a loss in *Timæus* which Opinion to embrace, that of a Plurality of Worlds, or that there was this one World only,

only, uses indifferently the Names of *World*, and *Heaven* without making any Distinction: The State of the Question is this; whether it is right to say there is one Heaven, or many and infinite Heavens? It is certainly better to say there is one only, if we have regard to the Exemplar. Ibid. 432. The Philosophy of the *Barbarians* acknowledged an Intellectual and a Sensible World; the one the Exemplar: this it attributes to the Archtype, the other the Image of that which is called Unity as being perceived by the Intellect, that, namely the sensible World, to the Number Six, which is called Matrimony among the *Pythagoreans*, because it is the Genetive Number." So the common Denomination of the Word was the Archtype. S. t. i. c. 550. ἀρχή—" *Archee* the Beginning, Principle or Rise of any Thing. Iliad. 30.— as in *Demosth.* for a Crown—the first Order, or the Order of the first Original, or simply the Order of the Original, or Original Order. S. T. t. iii. c. 1689. τύπος— this Word often signifies a Figure, Image, Likeness, Effigy, and that either painted, or etched, or graved or taken any other way; — sometimes it is called the Example or Exemplar which indeed it imitates. S. T. t. i. c. 551. ἀρχέτυπον the Exemplar, Principle, or Original Form,

the Latins also call it the Arche-Types retaining the Greek Word; and is expounded also the Principal Form. *Aristotle* in his Book of the World — the Arch-type and Exemplar of Time. — But the primary and common Use of this Word is, I take it, for Images as in *Luc. in Zeux.* — Ibid. 552. ἀρχετυπία Arch Exemplar, Idea —." I have shewed that this Arch-type and βσιαρχία the ruling Substance, is the same, *Jupiter*, the Air, Fire, Light, and Spirit, the three, the Substance which was first created and constituted, framed and put into Motion; so that the same Substance continually exhibits its self in those three Conditions, and each of them acts their respective Parts in the Rule and Government of this material System: and the Heathens were full of this Division into a Trinity, as I have shewed at large in their Descriptions of their God, in their Hymns to him, in the Responses of their Oracles, &c. for Example, Kircher OEdip. p. 576. "Perpetually containing all Things in his Mind, Light and Spirit." That this is meant of the Type, is evident. *Justi Lips.* V. iv. p. 584. "*Lipsius* himself and the *Stoicks* make him the great God and Prince of the rest. Hear *Firminus* one of the Sect. Oh Sun! thou best and greatest Being, who possessest

possest the Middle of Heaven; the Mind and Temperament of the World, the Chief and Prince of all Things," cited *Princip.* P. II. p. 61. *Cælii Calcag.* p. 392. "For we read in *Plato*, that a Soul inhabits the Middle of the World, and thence extends itself to the Extremities agitating every thing, and turning itself into itself, pervades to the uttermost Back of the System." *Spencer de Leg. Heb.* p. 618. "Those who would have their Petitions answered by God, repeat their Libations and Sacrifices three times. *Aristotle*, in his Book of the World, "The Laws being calculated as agreeable to his Nature — We use this Number in the Rites of the Gods." *Voss. de Orig. & Prog. Idol.* l. ii. p. 179. "*Mithras* is also called threefold, or tripple, and under this Name the holy Rites are celebrated to his Memorial, whence *Dionysius* vulgarly called the *Areopagite*, in his 7th Epistle to *Polycarp* — Among the *Persian* Priests this is reported; and besides the *Magi* perform the sacred Memorial of Triple *Mithras*." They refer the Rise of this to a Miracle, or &c. but it was universal. The Type is so expressive of the Original, that neither Men nor Devils could deny it. And if the Author of the sacred Scriptures, which are to be our

Guide, chose these three Terms, or the three material Rulers, to give us Ideas perhaps in all the Manners that it is possible mortal Man could have Ideas conveyed concerning them ; nay, if this be but hinted in the Old Testament, by Words, Appearances, or Emblems, and was understood by the *Jews* and *Heathens*, and the Writers of the New Testament have made use of proper Words to reveal this by ; the Point and the Idea is clear, and that great Mystery is conveyed to our Understanding by Ideas of Sense.

If the Persons in the Essence-existing framed the Substance of the Heavens in this System to be an Emblem of that Essence, and of Personality in it, the Mistakes of Men in worshipping them, the created Substance, and the Trinity in it, does not, with regard to its being so made, or of the Scriptures communicating the Ideas of the Essence-existing, by the three Conditions in that Substance, at all alter the End. And whatever Words the *Greeks* used for them, whether they did originally signify *Names*, or not, alters not the Case ; all the Comparisons and Descriptions in the new Testament, under Words used for that Word, or under Words used for the three particular Names, or any of them,

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as *Christ*, &c. must be taken in their original or *Hebrew* Sense. And as whatever was laid down by the *Jewish* Rabbies about Words which describe the Personality, was generally designed to deceive us, and is false, so what I had copied from them, or indeed altered, at the Request of a learned Divine, concerning the Word שמים *Shemim* being *dual*, I find is false; for though the Matter of them was created in two Parts, according to Conception, or as far as other Matter can divide the Parts of their Matter, and so might have been true: Yet the Word is plural, and has no other Signification but to denote the *Names* of the Substance in the three Conditions of Fire, Light, and Spirit; and emblematically of the supreme Names. And though I have used the Words *Rom. i. 20.* which expresses *inter al.* *Col. ii. 9.* to another Purpose, and though they also hold in that Sense, the Things which were seen were to convey Ideas of the Things which were not seen. Though *Jehovah Aleim* says, *Hof. xii. 11.* *I have also spoken by Prophets, and I have multiplied Visions, and* אדמה *used Similitudes, (V. S. have been represented by Similitudes Z. P. proposed Similitudes.)* Notwithstanding, I expect that we shall be told that this Sort of Evidence which those who

who oppose the Trinity, call allegorical, is not to be allowed. Who told them so? Did God frame this System, exhibit Visions, or make Comparisons, nay, cause some Parts of the Visions to be reduced to standing Figures, to inform or deceive Mankind? We shall not ask their Advice, what is Evidence? For whoever understands how Man comes by his Ideas, knows that when any or all of the sacred Three took the Form of Angels, of Men, of Beasts, of Birds, of the general Emblem of Fire, Light, and Spirit, to appear to Man, without or with a Voice or Voices attending any of them, or made use of the Names, that was not making any of those Appearances or *Names* the *Aleim*, nor was the Voice saying *I am*, or uttering any Description of the *Aleim* any Deception, or calling any of those Emblems *Jehovah* or *Aleim* any Fault; though the *Hebrew* has even prevented that Objection, by leaving Blanks for *I am*, or *I represent*, or &c.

We are to consider the Word *שם* the *Name*, or plural, the Word *שמים* the *Names*; the first Use of Names, is to distinguish one Person or Thing from another. They have made the Person or Thing distinguished, so name, the same

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as Place or Space; the Person or Thing which constitutes that Space, or, as they say, is contain'd in that Space, so the Substance, so a Name of Distinction of a Person or Substance. The second Use of Name or Names, was borrowing them from the Things in the first Sense, and applying them to other Persons or Things to distinguish them respectively, by the Similitudes in the Persons or Things from whence they are borrowed, and to which they are applied. So in this Sense Name is something substituted, which by being heard or seen, brings to Memory some other Thing. So a Representation. But this singular, in a Manner seldom used, the Name of the distinguished Substance *εσία*, without any descriptive Name. So plural the *Names* in that distinguished Substance, to be given afterwards, to be made the Rulers or Legates, with Power to personate the *Aleim* who created and legated them, as far as inanimate Matter can personate the living *Aleim* in the Essence-existing; and whose Names the *Aleim* assume, to convey an Idea to Man's Capacity, of the Manner of their existing. And as descriptive or distinguishing Names are applicable to Substances differing in Kind; so they are applicable to Parts of the

the same Substance, differing in Condition. Where the Substance has no Life, but only mechanical Motion or Action, which is only the Case in this, and each Part, or the Part in each Condition, though undivided, has a distinct Office, or acts a distinct Part, each may be called an Agent ; so a Ruler, or &c. But where Part of a Species of Essence or Substance has such Life as we suppose to be in the *Aleim*, or Men, we call it a Person, and give it a personal Name. In the Beginning the אלהים *Aleim* created the Substance of the *Names*, and the Substance of the running Orb ; not when they the *Names* were formed, that there were more Substances than one of it, but one Substance, which was after Creation put into different Conditions, and so more *Names* than one. So if they had not been Shadows of the *Aleim*, still they would be *Names* of the *Aleim*. Since the Knowledge of the Heavens hath been lost, many have endeavoured to frame this Idea from Darkness, for the Holy Ghost ; Water, for the second Person ; and I know not how many Ways. But all agreed the Trinity was represented in the created System ; and if it appear by the constant Usage of the Scripture, that the Manner of dictating Things revealed, is by Names of Things

Things which come under Sense, then the Idea of the Name *Jehovah* must be taken from that of some created Substance; the eternal Existence, from that temporary Existence; the eternal Duration from the temporary one. And Usage must determine which Substance is substituted; and if there be three Persons in that Essence, they must convey Ideas of themselves to us, from some Substance which has three Names: we shall, as often hinted above, first venture to suppose, and after prove, that the three *Names* of Fire, Light, and Spirit, are the *Names*, and their Condition the Manner, by which the Ideas of the three Persons are conveyed to us; and that the Word is used in common for the eternal Three in the *Jehovah*, and the created Three in the *Names*, which we translate Heavens. I have shewed in *Moses's Principia*, Part II. p. 56. that they construed בית ישמות the Temple of the Substance of the *Names*, or &c. Though I expressed this several Times in the Introduction to the Second Part of *Moses's Principia*, p. 27. the Word for the material Heaven, is used for the immaterial Heaven; the Word for the corruptible Spirit, is used for the incorruptible Spirit; the Word for the material Light, is used for the

the ineffable Light, p. 29. or as in its three Conditions and Offices it raises the strongest Idea we can have of the Trinity; and though the Illustration of the Personality, of the Attributes, of the Actions of God, above or below, are taken from these, and his Justice and Order from that in this, the Distributions of his Favours from those in these. In the Book, p. 23. God is called Fire, the Father of Light, *Christ* the Light, and the Holy Ghost the Spirit; not only as these Things are used for Representations of them, but as they are his Agents. *Ibid.* p. 145. & *al.* and tho' not one Christian could see these, another could never get them out of his Sight while Life was in him. I shall presently clearly shew, that these *Names* are used for the Persons in the Essence-existing: But the Essence-existing was not Fire, Light, Spirit; nor, as *Elijah* says in his Vision, was it in them, nor was it any Virtue in them, as perhaps some had thought, otherwise than typically or emblematically; but the Essence was in the gentle Voice. And as the first Act of the *Aleim*, Creation, implies or includes Dominion, or the Power of ruling the Things created, and the Act of Formation put it in Execution. It will appear, that this

Substance the Names, were by the *Aleim* constituted Rulers, according to the Terms of the Covenant, over the Earth, and every thing in and upon it, &c. And so the *Names* convey the Ideas of the *Aleim*. I have hinted in the second Part of *Moses's Principia*, p. 55, 56, 57, 58, 102. that שם was used for the Heaven or *Jehovah*, and that שמים and שמות were used for Fire, Light, and Spirit; and the first for the Persons in *Jehovah*. The *Jews*, &c. in their human Writings, used שם and שמים (which we translate *Heaven*, but really is *Names*,) for God or *Aleim*, or what they worshipped, in their Prayers, Oaths, &c. as you may see: And to that Form of Speaking *Christ* conforms *Mat.* xxi. 25. *Luke* xv. 18. and xx. 4. and *James* in his Epistle, v. 12. forbids swearing, at least rash swearing by them, under the Word *Ouranos*, *Heaven*. *Glassius*, p. 234. "It is the *Syriac* or *Chaldean* Manner to understand God by the Name of *Heaven*, as appears from *Dan.* xiv. 23: *St. Matthew* imitates this Manner of Speaking, *Chron.* xxi. 25. *The Baptism of John whence was it? from Heaven, or of Men?* Compare what is said of this Matter in the Exposition of *John* c. xvi p. 16 *Ibid.* p. 1074. — *1 Macc.* iii. 18. — *It is all one in the Sight*

Sight of Heaven, to deliver with a great Multitude, or a small Company: that is, before God. Matth. xxi. 25. The Baptism of John, whence was it; from Heaven, or of Men? So Luke xx. 4. where Tremelius notes, that it is a Syriac Idiom, to put Heaven for God. Luke xv. 18.—Father, I have sinned against Heaven; that is, against God. Of the same Import is that Phrase in the New Testament, the Kingdom of Heaven; according to some, who make it the same as the Kingdom of God; and right enough; compare Mat. xi. 11. and Luke vii. 28. where the one is put for the other. So the Jewish Doctors say, 'Let all thy Actions be done in the Name of Heaven, that is, God.' This is brought from R. Kimchi upon Psal. i. 'Whosoever doth the Commandments, his Intention is to do them in the Name of Heaven.' So, Death by the Hand of Heaven, that is, God: namely, sudden Death, which God immediately inflicts. A like Example is brought from Aristophanes, — By Heaven! that is, by the Gods: And from the Latin Poet, a River favoured by Heaven, that is, by God. B. עש Singular, a Name. Plur. Names. — 2dly, עש and עשה is taken for God, Gen. x. in the Jerusalem Targum—and Psal. lii, in Midras —and

and in *Arabic* אֵשֶׁם *Isme*, Name, and שְׁמָא Deity, in Act.—and הַשָּׁמַיִם Heavens is frequently in their Divinity Books taken for the Deity. Hence הַשָּׁמַיִם Celestial, Heavenly, in Commentaries, &c. B. C. 2440. שָׁמַיִם Heaven—by *Metonymy*, God, because Heaven is properly the Habitation of God. With the *Talmudists* this is a common Phrase, הַכֹּל לְשֵׁם שָׁמַיִם, every Thing to the Name of Heaven.—In *Medrash Kobeleth*, Chap. v. ver. 6. He that comes to visit a sick Person, saith—The Heavens have Mercy on thee.—In *Pirke Abbossh*, Chap. iv.—Every Congregation meeting upon Account of Heaven.—The Fear of thy Master, as the Fear of Heaven.—In the Book of daily Prayer—Let a Man always fear Heaven.—*Pirke Abboth*, Chap. v.—Every Contention that is made on the Account of Heaven, &c.—They swear by Heaven:—There is an Example of this Manner of speaking in *Medrash Kobeleth*, Chap. i. 8.—*By Heaven*.—So in *Berachoth*, Fol. lv. Chap. 2.”

Besides the double Use or Application of the Word *Names*, what the Heathens call *Aleim*, frequently repeated by the Prophets at first, God, *Gen.* i. 1. calls שְׁמֵי Names; the Word Name or Names, without Distinction, must not only be

great and famous, but common to any Person or Thing, which as *Gen.* vi. 4. *Numb.* xvi. 2. *Men of Name*, 1 *Chron.* v. 24. xii. 30. *Men of Names*, *Job* xxx. 8. *Sons of Ignominy*. So when apply'd to a Person, it is one of Power, Fame, or &c. when to a Ruler, one of high Dignity; when to Things without Life, it must be to Things which by some Condition or Action, be it by Mechanism, or however, had been, or were to be great or famous; and if apply'd to Things without Life, which were appointed Rulers, it must be to such Rulers as had been, or should be great or famous. This is expressive of the three Conditions of the Matter in the Heavens; but this does not express what the Heathens did, or intended to do, by *Aleim*, that these three were of an Essence-existing, or had the Power in them. When the Word Name or Names was apply'd properly to any Thing, it was to express what the Thing or Things was, or was to be; and so to raise an Idea by a Word which had been, or should be apply'd to other Things; and if the Heavens could speak, they would say, we are one Species of Substance, and represent one Essence; we are three *Names*, and represent three Persons; we three are the Cause of the Actions of each, which

which one of us could not be of itself; we each perform different Parts, yet do every act jointly; so do they, and each *Name* acts the Part resembling that of his Principal. All Things in our System apparently are supported by us; all Things in their System are imperceptibly and invisibly supported by them; and we, and all Things under us, are supported by, and obey them; and tho' we represent them, yet we are an Example of Obedience to you.

As the Heathens represented the Substance, Motions, Powers, and Trinity of the Heavens, which rule and govern all material Things here, by Fire about a Head, and by Rays of Light going outward from, and by Rays of Spirit, returning inward to it, the Head, which they called Horns, a Crown, &c. and by Words, such as Fire proceeding out of its Mouth, from its Face or Presence, giving Light, being encompass'd with Spirit, Clouds, &c. or circulating, or returning them, and vested their earthly Kings with this Emblem, to express their Power: So the Scripture represents this Essence-existing, and endeavours to convey Ideas of it, of its Power, of the Persons in it, under this Emblem of the Arch-type, *Psal.* xxiv. 10. Jehovah

of Hosts he is King הכבוד of Glory. After these Emblems, used by the Heathens, had been twice mentioned in the four Verses before, *Isa. xxviii. 1. Wo to the Crown גאון of Loftiness* (an high Attribute God uses, nay, swears by) *Ver. 3, 4, 5. In that Day shall Jehovah of the Hosts be לעטרת a Crown צבי of Glory; and לצפירת a Diadem תפארה of Light unto the Residue of his People.* *Ezek. xxiii. 42. Sabæans from the Wilderness which put — a Crown of Glory on their Heads.* *Ezek. vii. 20. As for the Beauty of his Ornaments he appointed it לגאון for Loftiness; but they made the Images of their Abominations, of their detestable Things therein, therefore, &c.* *Isa. lx. 1. Arise, be enlighten'd; for thy Light is come; and כבוד the Glory Jehovah is risen upon thee. ver. 9. To the Name Jehovah of my Aleim, even to the Holy Name of Israel, for פאך he is thy Light.*

But to come to the particular Names. Fire signifies a Substance whose Parts with those of Light and Spirit, included and including, exist in Action, endowed with Power to act upon other Substances; Light is of the same Substance, which recedes from, and the Spirit is of the same Substance with both, which accedes to the Fire. One Name for that of Fire at the Orb

Orb of the Sun, was חרון sometimes חרם
 Greek Κυρῶ, explained in *Moses's Principia*, Part II. p. 393. to which they had
 Temples, and paid distinct Services, as to
 a Person. So *Numb.* xxv. 4. And חרון
 the Heat אף of the fiery Visage (the Part
 where the Spirit comes in, and the *Halitus*
 goes forth) of the *Essence-existing* shall be
 turned away from Israel, & al. So אף is
 also a Substantive, *Psal.* xcv. 11. Unto
 whom I swear by my Wrath. So to Man,
Prov. xxii. 24. Make no Friendship with
 אף את בעל אף an angry Man; and with את
 איש חמות a furious Man thou shalt not go.
Jer. xlv. 6. My חמתי Fury and אפי mine
 Anger was poured out; used as חמה *Nah.*
 i. 2. ארך אפים Slow to Anger, and with
 חרון *Ver.* 6. Who can abide the Fierceness
 אפו of his Anger. So אפף the Circulator,
 whence the *Ægyptian Apis*. But the chief
 Name for this was חמה, explained in *Moses's*
Principia, Part II. p. 385. & seq. to
 which they paid Services, as above. So
Nab. i. 2. ובעל חמה נקם יהוה the *Essence-*
existing, the *Chammah*, the Person in the
Essence-existing which *Chammah* repre-
 sents in the Names, as I have said above.
 These are no Adjectives, but proper Names
 which distinguish the Personality of the
 Matter of the Heavens. That *Chammah*

is the Fire at the Orb of the Sun, I have shewed as said p. 385. & *seq.* and נקם is a high Attribute, applicable either to the Fire by Light, or to the Spirit. *Jer.* li. 11. *For it is the Vengeance of Jehovah, the Revenge of his Temple.* And the Attribute is explained by the Manner of their Action. *Psal.* xciv. 1. אל O Irradiator, נקמות the Avengers, Jehovah; Irradiator, the Avengers הופיע *shine forth.* The joint Action and Manner of Motion of Fire by Light, and of the Spirit, is explained in *Moses's Principia*, Part II. p. 370. So *Nab.* i. 6. חמתו His Anger (S. Fury) is poured out like אש Fire. I have shewed that *Chammah* was worshipped both by the deserting Jews and Heathens, by the Name חמ in *Ibid.* p. 387. The Heathens knew this to be the Substance of the Names, of the Heavens the Air, and called this Fire the Father, as cited *Ibid.* p. 388. *Kirch. Obed.* p. 17. "Zuraster, a living Star, the Sun, a living Fire. p. 208. Which *Zoroaster* treating of in a mystic Way, saith, that all Things are produced and begotten by Fire alone. *S. T. t.* i. c. 838. *Cic.* The Power of Procreation and the Cause of Generation is in the Fire. *Tost.* upon *Exod. Fel.* 1. p. 296. upon this Account the Philosopher calls the Sun *the Father of Men and*

and Gods, as appears in the second Book of the Soul," * Though **מאור** mentioned in *Moses's Principia*, Part II. p. 431. be not strictly confined to Fire, because any thing which reflects Light, is an Instrument to give Light also; yet in the first or chief Sense, Fire is the Instrument of giving Light, and in that Sense, Oil was first for **מאור** the Fire, though the Fire was to give Light, as *Exod. xxxv. 14.* — And Oil **למאור** V. to feed the Fire. So the Candlestick, &c. So the Essence-existing raised the Idea of the first Person from the Emblem, by this Word of the Fire at the Orb of the Sun, in the Family of *Abraham*, as it did in all other Families; viz. in *Psal. xc.* which they make—a Prayer of *Moses*—or a Prayer being a Psalm of *Moses*—but I think **למשה** will not warrant either; it may be to the Use of *Moses*, but I rather think it is the Words of *Moses*, writ by some later Prophet; yet, however, *Moses's* Word is used there **למאור**, and the Things which interpose, as Clouds or Veils before the Face or Faces, as all the World represented the Fire at the Sun, as *Ver. 8.*

I i 4

Thou

* Hence **איש** a Man perhaps is derived from **אש** Fire, as **אשה** a Woman, the same Root, and under the same Idea.

Thou hast set our Iniquities before thee, our secret Sins in the Light of thy Faces, plur. For the Representation was from Paradise downward, always with three Faces, besides the Face of Man. In this Sense of Distinction, *Psal. lxxiv. 16. Thou preparest* אור the Fire, and שמש the Light. This Name, this Part of the Heavens, was not only looked upon unapproachable, but terrible, dreadful; and had not only this Attribute of Avenger for all Crimes, but many others: As God the Father by these Words conveys Ideas of himself to Offenders who have not repented or accepted of the Covenant, or are not reconciled. All Authors have aimed at this, so *Glassius* 1177: "God is principally called Fire upon Account of his Anger against Sin, which consumes miserable Men, against whom it is kindled, as Fire doth Stubble. *Deut. iv. 24. chap. xxxii. 22. Isa. x. 17. chap. lxvi. 15, 16. Ezek. xxi. 31. &c.* The most remarkable Description of this is, *Psal. xviii. 9. Where there is a lovely Picture of the external Marks of the divine Anger drawn in Fire and Smoke, in Thunderings and Lightnings.*" In renewing that mysterious Covenant, or confirming the Promise that the Issue of *Abraham* and the Son in *Jehovah*, should be one Person;
The

The Father is also represented by the Word אש Fire, Gen. xv. 7. *I the Essence-existing—and he said unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle Dove, and נור a young Eagle. And he took unto him all these, and divided them, &c.—and behold תנור a Furnace עשן of Smoak, and לפיד a Lamp אש of Fire (the three Conditions of Fire from Fuel) that passed between those Pieces. In that same Day Jehovah made a Covenant, את אברם (for Fear of speaking Truth, or in a proper Manner emblematically, where את is joined with Jehovah, they have construed it with, and so used it with other Words: It has no relation to Distinction of Cases, but is Substance, Essence, very or &c. and here) with the Substance of Abraham, Gen. xix. 24.—Brimstone and Fire מאת from the very Jehovah מן from השמים the Names. Exod. iii. 2. and מלאך יהוה the Sent Jehovah appeared אליו unto him (upon him) in the midst of Fire in a Bush—and when Jehovah saw. Deut. xxxiii. 16. and with the good Will of שכני those who dwelt in the Bush. Lev. xvi. 13. The Fire shall ever be burning upon the Altar; it shall never go out. ix. 24. And the Fire came*

came out from the Face of Jehovah, and consumed upon the Altar the Burnt-Offering. Deut. iv. 24. ix. 3. For Jehovah (the Essence-existing) of thy Aleim, אש אכלה the consuming Fire: He is אל the Irradiator קנא jealous. xviii. 16. Neither let me see this great Fire any more, that I die not; and Jehovah said unto me, they have done well in what they have spoken. I will raise them up the Prophet from among their Brethren, like thee. 2 Sam. xxi. 9. There went up a Smoak out of his Nostrils, and the Fire out of his Mouth consumed; Coals were kindled by it. And 12. He placed Darkness round about him; his Coverings dark Waters with dense Grains of the Æthers. Through the Brightness before him were Coals of Fire kindled. Jehovah thundered from the Names, and the Most High uttered his Voice. 1 Kings xviii. 24. And he shall be of the Aleim, who ענה answers in Fire; he shall be of the Aleim. Ver. 38. And אש יהוה the Fire Jehovah fell, and consumed. 2 Chron. vii. 1. The Fire came down from the Names, and consumed the Burnt-Offering, and the Sacrifices, &c. Ver. 3. And when all the Children of Israel saw the Fire descend, and the Glory Jehovah upon the House, they bowed themselves with their Faces to the Ground upon the Pavement,

Pavement, and worshipped. Psal. l. 1. All the Aleim Jehovah hath spoken—out of Zion, the Perfection of Beauty, have the Aleim irradiated: Fire shall devour before him; and around about him shall it be very tempestuous. Psal. xcvi. 1. Jehovah is King, — Clouds and Darknes are round about him; Righteousness and Judgment are the Machine his Throne, Fire goeth before him; and devours his Enemies round about: His Lightnings enlighten the World. Isa. lxvi. 15. For behold, Jehovah shall come in Fire; and מרכבתיו his Chariots be like a Whirlwind, to render in חמה Fury his Anger, and his Rebukes in Flames of Fire: for in Fire will Jehovah judge. Lam. ii. 3. And has burnt up Jacob, as Fire flaming consumeth round about.—He has poured out חמתו his Fury like Fire.

The second Name in the Heavens, or Names, was שמש the Name with Respect to רוח the Spirit, receding, with Respect to חמה the Fire, proceeding, whose Usage is proved in *Moses's Principia*, Part II. p. 466. & al. In *Z. P. Lexicon* in 4to. I think it is construed *Filius*. And in the Reign of H. VIII. it appears by *Erasmus's Exposition of the Creed*, p. 34. that the English for Sol, which we write *Sun*, was then writ *Sonne*. Psal. xix. 1. שמים the Names declare

*declare the Glory of God—in thee has be set
 a Tabernacle לַשֶּׁמֶשׁ for the Light, Num.
 xxiv. 7. There shall come a Star out of Jacob,
 Vid. Glassius, p. 1176. So Rev. xxii. 16. I
 am—the bright and Morning Star, v. Ib.
 Glassius, p. 1177. 2 Sam. xxiii. 4. Like
 the Morning Light shall he arise, like שֶׁמֶשׁ
 the Sun. Psal. lxxii. 1. O Aleim, give the
 King thy Judgments and thy Righteousness
 unto the King's Son, he shall judge—they
 shall fear thee עִם with the שֶׁמֶשׁ Sun.—ver.
 17. His Name shall endure for ever, לִפְנֵי
 שֶׁמֶשׁ in the face of the Sun shall his Name
 יִי become Son, and Men shall be blessed in
 him. Psal. lxxxiv. 12. For Jehovah Aleim
 is a שֶׁמֶשׁ Sun and מָגֵן Shield. lxxxix. 19.
 For in Jehovah is our Shield, and in the Holy
 One of Israel our King, Prov. iv. 9. with a
 Crown of Glory shall he endow thee. Eccl.
 vi. 5. Moreover he has not seen the Sun.
 Cant. i. 6. For the שֶׁמֶשׁ has looked upon me.
 Isai. xxx. 26. Like the Light הַחַמָּה of the
 Solar Fire, and the Light of the Sun shall be
 sevenfold. Isai. lx. 19. Jehovah shall be
 unto thee an everlasting Light—thy Sun
 shall no more go down—for Jehovah shall
 be unto thee an everlasting Light. Mal. iv.
 2. On you that fear my Name shall arise
 the Sun צְדָקָה of Righteousness with מְרַפָּא
 healing in his Wings, and ye shall grow and
 thrive*

thrive like fatted Cattle. "Coc. מרפה רפא. Jer. viii. 15. Mal. iii. 20, or iv. 2. The Sun of Righteousness in whose Wings is Healing, i. e. whose Rays enliven and heal." Wisdom v. 6. And the Light of Righteousness hath not shined upon us. Under the more common Name אור Light, "Coc. p. 17. אורים. It is the constant Custom of Scripture to give the Name of the Thing signified to the Sign. Ibid. 977. חמים—Light and Perfection, i. e. the Figure and Sign of the Light and Perfection which was to be in the real Priest." Psal. iv. 7. Lift up the Light of thy Countenance upon us, Jehovah. xxvii. 1. Jehovah is my Light and Salvation. xxxi. 17. Make thy Face to shine upon thy Servant. xxxvi. 10. With thee is the Fountain of Lifes, and in thy Light shall we see Light. Isa. ii. 5. Let us walk in the Light of Jehovah. ix. 2. Have seen the great Light--- on them, has the Light shined. x. 17. And the Light of Israel shall be Fire (to the Fire) &c. Ibid. xlvii. 6. I will give thee for a Purifier of the People ; for a Light of the Gentiles ; to open the blind Eyes, to bring out the Prisoners from the Prison ; them that sit in Darkness out of the Prison-house. I am Jehovah ; that is my Name. xlix. I will give thee

thee לאור for a Light to the Gentiles that thou mayst be my Salvation unto the End of the Earth. This Word is used against those who carried this Trinity no further than the Emblem. Isa. l. 11. Walk in לאור the Light of your Fire. In the former Sense, Isa. li. 4. I will make my Judgment to rest for the Light of the People. lviii. 8. Then shall thy Light break forth as in the Morning. lxi. 1. Arise, be enlightned for thy Light is come, and the Glory Jehovah is risen upon thee— Jehovah shall arise upon thee and his Glory shall be seen upon thee. And the Gentiles shall come to thy Light, and Kings to the Brightness of thy rising. — Ver. 19. The Sun shall be no more לאור the Light to thee by Day, — but Jehovah shall be to thee an everlasting Light; and thy Aleim thy Glory. lxii. 2. Till Righteousness go forth as Brightness, and her Salvation burn like a Lamp. Ezek. vii. 7. The Morning is come upon thee. Ver. 10. The Morning is gone. Hos. vi. 5. And thy Judgments the Light go forth. Mic. vii. 8. Jehovah is my Light.— Ver. 9. He will bring me forth into the Light, I shall see his Righteousness. Hab. iii. 3. אלוה The Person on whom the Curse is shall come from Teman; and the Holy One from Mount Paran. Selah. His Glory shall cover the Heavens ;

Heavens; and the Earth be full תהלתו (of his Irradiation). Zach. xiv. 6. In that Day there shall be no Light, the (Atoms of) Light shall be storkened— at Evening there shall be Light. Under the Word נהר Dan. ii. 22. The Light dwelleth with them. So Mat. iv. 16. The People which sat in Darkness saw great Light: And to them which sat in the Region and Shadow of Death, Light is sprung up. Luke ii. 32. A Light to lighten the Gentiles, and the Glory of thy People Israel. John i. 4. In him was Life, and the Life was the Light of Men. Ver. 9. That was the true Light, which lighteth every one that cometh into the World. Ibid. iii. 19. And this is the Condemnation that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil. Ibid. viii. 12. I am the Light of the World: He that followeth me, shall not walk in Darkness, but shall have the Light of Life. Ibid. xii. 35, 36. --- Yet a little while is the Light with you, walk while ye have the Light. --- While ye have Light, believe in the Light, that ye may be the Children of the Light. Acts xiii. 47. I have set thee to be a Light of the Gentiles, that thou shouldest be for Salvation unto the Ends of the Earth. Rev. xxi. 23. And
the

the City had no need of the Sun, neither of the Moon, to shine in it : For the Glory of God did lighten it, and the Lamb is the Light thereof. And the Nations of them which are saved, shall walk in the Light of it. Ibid. xxii. 5. And there shall be no Night there, and they need no Candle, neither Light of the Sun : For the Lord God giveth them Light.

I have the Misfortune to be deprived of the Judgment of all modern Writers, by that unhappy Mistake of the Fire at the Orb of the Sun, for the *Shemosh*, *Sol*, *Light*, irradiating or proceeding. I shall offer one, as it stands with another Mistake in it, because he knew not what Glory was, and leave the Reader to set it right. *Glassius* 1173. " On Account of the Denomination of Light, which is attributed to God by reason of his Essence and Majesty, the Son of God is called the Brightness or Splendor of the Glory of God, *Heb. i. 3.* To be short, the Reason of the Appellation is primary, and secondary. Primary with respect to the Celestial Father, from whom he shone forth from Eternity by an ineffable Generation, as Light of Light (as it is in the *Nicene Creed*;) for *Apaugasma Brightness* is a Relucency, Resplendency, as a Ray, and so

so by the force of the Preposition declared his eternal Origin from the Father. The Light is inseparable from the Sun and is coeval with it. In like Manner the *Apaugesma*, who is the Son, is never separated from the Father of Lights (as he is termed, *Jam.* i. 16. and is co-eternal with him.) *John* xiv. 10. *Lyranus*; The Son proceedeth from the Father as Light from the Sun; which Light is coeval with the Sun, and would be eternal, if the Sun was eternal. Wisdom, *chap.* vii. 25, 26, 27, has something about the Divine Wisdom that wonderfully agrees with the Words of the Apostle." *She is the Breath, or Vapor of the Power of God, and pure Influence or Stream flowing from the Glory of the Almighty; therefore can no defiled Thing fall into her. For she is the Apaugasma, Brightness of the everlasting Light, the unspotted Mirrour of the Powers of God, and the Image of his Goodness, &c."* The secondary Reason of the Appellation is with respect to Men, and in respect to the Manifestation which the Heavenly Father maketh us by his Son. The Light of the Sun is sent down to the Earth to Cherish, vegetate and render it Fruitful. *Christ* the *Apaugasma*, the

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Brightness or Ray of the Glory of the Father is sent by him upon Earth, to illuminate us, make us live, and to save us, &c. *Calvin* in his Comment. h. l. contends that this latter Relation is only to be considered in this Phrase, but he is Mistaken. Thus much for the Word Light, which denotes absolutely and in itself the Essence and Majesty of God. But God is also called the Light, and the Sun by reason of his Energy and Operation among Men, Psal. xxvii. 1. "*The Lord is my Light,*" that is, who affords the true and salutary Light of his Spirit, Grace, and Salvation; whence presently is subjoined by way of Explanation: and *my Salvation and the Strength of my Life, &c.*"

The third Name in the Heavens is רוח Spirit, which proceeds from the Fire and the Light, and returns through the Light to the Fire. That this is used for that Matter of the Heavens, is shewed in *Moses's Principia*, Part II. p. 150. *et seq.* this Matter is called the Spirit of *Jehovah*, &c. Isa. xl. 7. *The Grass withereth, the Flower fadeth, because the Spirit of Jehovah bloweth upon it.* Hof. xiii. 15. *An East Wind shall come; the Spirit of Jehovah shall come up from the Wilderness.* That the Heathens

Heathens also used it in the Trinity of their Divinity, I have shewed in *Moses's Principia*, Part II. p. 159. *et al.* That this Word, taken from the Names, is constantly applied to the third Person in the Essence-existing, I am next to shew, Gen. vi. 3. *And Jehovah said, רוחי my Spirit shall not always strive with Man.* Numb. xi. 29. *That Jehovah would put his Spirit upon them.* Judg. iii. 10. *And the Spirit of Jehovah was upon him.* vi. 34. xi. 29. xiii. 25. xiv. 6, &c. 1 Sam. x. 6. *And the Spirit of Jehovah will come upon thee.* xvi. 13, 14. 2 Sam. xxiii. 2. *The Spirit of Jehovah has spoken by me.* 1 Kings xviii. 12. *The Spirit of Jehovah shall carry thee whither I know not.* Ibid. xxii. 24. *Which Way went the Spirit of Jehovah from me to speak unto thee?* 2 Kings ii. 16. *Perhaps the Spirit of Jehovah may have taken him up, and dropped him on one of the Mountains.* Isa. xl. 13. *Who has directed the Spirit of Jehovah.* xlviii. 16. *And now the Lord Jehovah has sent me and his Spirit.* lix. 19. *The Spirit of Jehovah shall lift up a Standard against him.* lxi. 1. *The Spirit the Lord Jehovah is upon me.* lxiii. 14. *The Spirit Jehovah caused them to rest.* So Mat. xii. 31. But

*the Blasphemy against the Holy Ghost shall not be forgiven unto Men. — But whosoever speaketh against the Holy Ghost, it shall not be forgiven him. So Mark iii. 28. Luke xii. 10. So Mat. iii. 16. Mark i. 10. And the Spirit of God like a Dove descending upon him. Luke ii. 26. And it was revealed unto him by the Holy Ghost. Ibid. xii. 12. For the Holy Ghost shall teach you. Mark xiii. 11. For it is not ye that speak, but the Holy Ghost. 2 Pet. i. 21. But holy Men of God speak as they were moved by the Holy Ghost. John iv. 24. God is a Spirit. 2 Cor. iii. 8. How shall not the ministration of the Spirit be rather glorious? — Ver. 17. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty—Even as by the Spirit of the Lord (of the Lord the Spirit) John xiv. 16. Another Comforter—the Spirit of Truth—Ver. 26. The Holy Ghost whom the Father will send in my Name. Ibid. xv. 26. But when the Comforter is come, whom I will send unto you from the Father even the Spirit of Truth which proceedeth from the Father, he shall testify of me. Acts v. 3.—Lye to the Holy Ghost — lyed — unto God. Ver. 9. To tempt the Spirit of the Lord. Ver. 32: And we are his Witnesses
of*

of these Things, and so is also the Holy Ghost. Ibid. viii. 29. Then the Spirit said unto Philip. Ibid. x. 9: While Peter thought on the Vision, the Spirit said unto him: Ibid. xiii. 2:— And the Holy Ghost said—Ibid. xv. 28: For it seemed good unto the Holy Ghost. Ibid. xvi. 6. And were forbidden of the Holy Ghost. Ibid. xx. 28. —The Holy Ghost hath made you Overseers to feed the Church of God, which he hath purchased with his own Blood. Ibid. xxviii. 25. Well spake the Holy Ghost by Esaias the Prophet. Ephes. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the Day of Redemption. 1 Pet. i. 12. Which the Holy Ghost sent down from Heaven. So 1 John v. 7. The Father, the Word, and the Holy Ghost. Rev. ii. 7. xi. 17. iii. 6. What the Spirit saith to the Churches. Mat. xxviii. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

As the Idea of the Personality or Trinity is carried through, under the Name *Jehovah* the Essence-existing, by the Names of Fire, Light, and Spirit, to represent to us, that the three Persons represented by those three Names, are each of the Es-

ence-existing, as much as the Fire Light Spirit are of the Essence, or Substance of the Heavens, and to give us some Idea of the joint Power, and separate Actions, as in their Proto-type ; So the Idea is carried through, under the Name אל *Al* the Irradiator, for one of the Conditions in the Circulator, the Heaven, used for the Essence of one of the Persons in such Action, as that Action in the Heavens conveys an Idea of to us, but more sparingly, because the Distinction is not so great. *Deut. iv. 24. The devouring Fire he is a jealous אל God. Heb. xii. 26. For our God is a consuming Fire. Psal. cxviii. 27. אל God is Jehovah, and he lighteth us. Job xxxiii. 4. The Spirit of אל made me.*

As the Idea is carried through, under the Name *Jehovah*, which expresses the Essence, so it is with the *Aleim*, and the three *Aleim* are distinguished, and their Parts in the OEconomy, are also distinguished by the aforesaid three Names, Fire, Light, Spirit, the pretended *Aleim* of the Heathens. *Deut. iv. 24. For Jehovah thy Aleim, the consuming Fire, he &c. ver. 33. Did ever People hear the Voice of the Aleim speaking out of the midst of Fire.—Or have the Aleim essayed to go and take them*

a Nation from the midst of another Nation? Ibid. v. 24. And ye said, behold Jehovah our Aleim has shewed us his Glory, and his Greatness; and we have heard his Voice out of the midst of Fire: We have seen this Day, that the Aleim do talk אדם with (the Substance of) Man, and he liveth. ix. 3. Understand therefore this Day that Jehovah thy Aleim he who goeth out before thee is a consuming Fire. 2 Kings i. 12. and the Fire of the Aleim came down from השמים the Names. Job i. 16. and said, the Fire of the Aleim is fallen from השמים the Names and hath burnt up, &c. The second Name in the Heaven, or Names, was Light, &c. Psal. xxxvi. 8. How excellent is thy loving Kindness, O Aleim--- for with thee is the Fountain of Life, and in אור thy Light we shall see Light. Ibid. xliii. 1. Judge me O Aleim--- for thou art the Aleim of my Strength,—Send forth thy Light. Isa. xlix. 6. And my Aleim shall be my strength, and he said it is a small Thing, מהיותר for thee to be עבד a Servant to me to raise up the Tribes of Jacob and to restore the preserved (those that persevere) of Israel: I will also make thee the Light of the Gentiles, להיות that thou mayst be my Salvation unto the End of the Earth. As λογος the Word is used

for Light and that which Light represents, *John i. 1. In the Beginning was the Word, and the Word was with God, and the Word was God, call'd Light, Ver. 5. and 7. 1 Pet. i. 23. By the Word of God which liveth and abideth for ever.* I shall shew they are synonymous. *2 Sam xxiii. 2. The Spirit of Jehovah spake by me, and מלתו his Word was on my Tongue. Psal. cxlvii. 14. — He sendeth forth אמרתו his Word ארץ to the Earth: דברו his Word ירוץ runneth very swiftly. He giveth Snow like Wool; he scattereth the hoar Frost like Ashes. He sendeth his Frost like Lumps: (in great Lumps; the Air that freezeth comes in dense Grains) who can stand before his Cold! He sendeth out his Word and melteth them; his Spirit blows, the Waters flow. 1 Pet. i. 25. But the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you. Heb. iv. 12. For the Word of God — and a Discerner of the Thoughts and Intents of the Heart.*

The third Name in the Heavens or Names, was Spirit. This Matter is called the Spirit of Aleim, *Gen. i. 2. And the Spirit of the Aleim was the Instrument of Impulse upon the Face of the Waters. Psal. cxlviii.*

cxlvii. 12. *Praise thy Aleim, O Sion.—*
 Ver. 18. *His Spirit blows, the Waters flow.*
 So for the immaterial Spirit, *Exod. xxxi. 1.*
Jehovah spake,—I have filled him with the
Spirit of the Aleim. Ibid. xxxv. 30. Je-
hovah hath called by Name Bezaleel.—He
filled him with the Spirit of the Aleim.
Numb. xxiv. 2. The Spirit of the Aleim
was upon him. 1 Sam. x. 6. The Spirit of
the Aleim shall come upon thee, Ver. 10.
Ibid. xi. 16. xix. 20. And the Spirit of
the Aleim was upon the Messengers of Saul,
and they prophesied also. 2 Chron. xv. 1.
The Spirit of the Aleim came upon Aza-
riah the Son of Obed.

But to shorten, I shall only mention the Words of the Heathens recorded, and the Distinctions some of them made, I suppose, between this and the material Spirit. If any one will suppose they meant the material Spirit, I want not his Opinion. *Gen. xli. 38. And Pharoah said to his Servants, can we find such an one as this is, a Man in whom is the Spirit of the Aleim. Dan. ii. 11. The Chaldeans answered — there is none other can shew it before the King, except the Aleim, whose Habitation is not with Flesh. Ibid. iv. 1. I Nebuchadnezzar*

chadnezzar. — ver. 6. and 15. *for the Spirit of the Holy Aleim is in thee.*

In the Representation of the Destruction of the People of *Jerusalem*, Ezek. v, where the People are represented by the Hair of his Head and Beard, which was to be divided into three Parts, and the *Aleim* represented as above, in an extraordinary Manner: Not only the first Person named Fire, but each of the *Aleim*, and the Light first, under the Names of אור Light, רוּחַ Spirit, and אֵשׁ Fire, are, as far as Words can give an Idea, each separately concerned in the Destruction of a third Part.

As I have taken *Jehovah* to be a Name of Distinction from some other Essence, to which some Attributes had been given, and as the Scripture fixes the Time, Gen. iv. 26. *Then began Men to invoke by the Name Jehovah*, which implies, that there was some other Name invoked, and that this Word was like a new Article in a Creed, used in Distinction or Opposition to that invoked, which, as I have shewed, was this Type, (or there had been a Discontinuance.) So the Idea of the Essence-existing, and of the Personality or Trinity
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in it, is conveyed by this framed and constituted Idea of the Matter of the *Names*, and by the *Names* or Trinity of Fire, Light, and Spirit in it, and cannot be conveyed by any other natural Thing or Things, nor by Words or Numbers, used, as we term it, grammatically, or numerically, for other Things. For though the Personality be distinguished in Ideas taken from this by Numbers, and by Names, yet the Unity in this is preserved, as it cannot be so in any other natural Things, the Manner of the Existence of, or Words or Names used for such other Things, will not comport, so as to give the same Idea. Indeed, as the Heathens made *Anima* the Soul an Image of their *Aleim*, and of, or near a-kin to their divine Essence, and gave it a Power of moving itself, &c. so they attributed a Trinity to each. *Macrobius in Som. Scip. lib. i. p. 59.* “*Plato* said the Soul was a self-moving Essence—*Epicurus* that it was a mixt Species of Fire, and Air and Spirit.” But though the Existence of the Soul be offered by God to every Man as an Evidence of the Existence of the *Aleim*, the Manner of its Existence is too difficult to be described by us, so as
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to make it a Type, to give an Idea to others.

It is not yet Time to draw this into Propositions, till the other Types or Emblems be shewed which I have hinted at, and others unnamed which I designed to have shewed with these, and perhaps still may; so till it be compared with them. But I intend not that these Hints should be obligatory. Therefore, however, at least, till the Concordance of these with each Part of the old and new Testaments be shewed, yet a few Hints rather to lead into an Examination, than as worded for Points determined, may not be useless. As each of the three distinct Powers of the *Names* Fire, Light and Spirit, exists as such to Sense, by the Existence of the Condition, Motion, and Power of the whole, that is, to convey an Idea that each of the three *Names* called Persons in the Essence-existing, exists by the whole Essence. As every immediate Act of each, or any one of the three *Names* of Fire, Light, and Spirit, is evidently to Sense the joint Act of the whole Matter, or of the three *Names*, by the Oeconomy of the other two, that is, to convey an Idea that every
Act

Act of, or Action performed by any one of the three *Names* or Persons, is so performed by the whole Essence-existing, or by the three Persons : So, or in that Sense of Oeconomy, the Essence is not divided, and the Action is not divided. The Scripture does not say one of the Persons, as for Example, the Spirit a Part of *Jehovah*, or one of the *Aleim*, but the Spirit *Jehovah* the Spirit *Aleim*, as well as *Jehovah Aleim*, or *Aleim Jehovah*. So *Jehovah* is said to do this, or that, to send the Spirit, so the *Aleim*.

Each of the Persons in the *Aleim*, has exhibited a Representation of himself in his *Name*, or the Idea we have of the Action of each *Name* in the Arch-type the Heavens, upon our Bodies, is to convey a proper Idea of, and distinguish the Office or Part which each Person in the sacred Trinity acts with Regard to the Soul, or whole Man.

I must observe, that there are many Expressions in the New Testament applied to the Persons under the Names of Fire, Light, and Spirit, such as cleansing, purifying, &c. which the Heathen had attributed to the created *Names*, and therefore

fore both answered the Type, and their Conceptions, and will be explained by applying them to the Originals, and to the Souls, as they had been used in a Sense of Matter.

From this Idea, the Names of Father, Son, and Spirit arise, as Light is called the Offspring of Fire; and this is to exhibit an Idea of the Manner of their Existence, not of their infinite Duration, otherwise than as Circulation is an Emblem of Infinity, and of Eternity, and so of Divinity. Leydecker of the Perfection of God, &c. "Well spake *Plato* that God always acts in a Circle." So *Psal.* lxxvi. 12. *Vow, and render* (ascribe) to *Jehovah* all מְבִיבֵי *his* *culators*. But it gives an Idea of their Coequality; for the Father did not exist alone, any more than the Fire at the Orb of the Sun exists without emitting Light, and admitting Spirit, &c. In this Idea none is before, or after other, &c.

In a lower Sense, this System exhibits an Idea of the Righteousness of *Christ* diffused upon the Church, or distinct Churches, and upon each Saint under that of the Light issued against the Moon, each Planet, the Stars, distinguished by the Distances,

ces, &c. So of the Operations of the Light and Spirit upon each, to those who understand the Operations of the material Light and Spirit, but not to others, because they do not come under the Sense of Seeing.

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